



TWO DOLLARS PER YEAR.

"CREEDS WITHOUT VIRTUE ARE PALTERING VANITIES"

ONE DOLLAR FOR SIX MONTHS.

VOLUME 6.

CINCINNATI, JUNE 21, 1890.

NUMBER 25.

(Entered as the Post-Office, Cincinnati, Ohio, as Second-Class Matter.)

THE BETTER WAY.
ISSUED EVERY SATURDAY.
THE WAY PUBLISHING CO., Proprietors.
S. W. Cor. of Plum and McFarland Sts.
CINCINNATI, O.
M. O. YOUNG, President.
J. H. WRIGHT, Treasurer.
C. C. STOWELL, Secretary.

CINCINNATI - - - - - JUNE 21, 1890

CONTENTS:
FIRST PAGE—Is There a New Science, Lecture by Mrs. Cora L. V. Richmond, of Chicago.
SECOND PAGE—Religious Rights and State Rights, by Dr. H. M. Brown; Through the Crucible (continued) by Dr. Whitmore; Dr. Loucks; Reminiscences by Solomon W. Jewett; Resurrection of the Body.
THIRD PAGE—Starlight, poem by Mrs. J. Waterman; The Development of Science with Reference to Spirit Manifestations; Spiritualism and Hypnotism; Anthropology, Psychometry and Mesmerism; The Iron Horse; Some Thousands; Look Up, poem, Whom the Gods would destroy, etc.; Mind and Soul; Heed the Warning; Advertisements.
FOURTH PAGE—Editorial Notes; Is Spiritual Communication Unlawful? Food vs. Character; Penions; A Purposing Preacher; Minor Editorials; Briefs, Personal and Local; Literary.
FIFTH PAGE—Correspondence; Ads.
SIXTH PAGE—Ladies Department; Keep Your Tongue Tied, poem by Emma Hood Tuttle; Mrs. Packard and the "Gard of Eden"; Baby's Death; A Latin Play; Tea Making; Love's one Another, poem by Alice Gray; Prominent Actresses; Evolution of the Foot; Meetings; Ads.
SEVENTH PAGE—Youth's Department; Aurora Borealis; Ignis Fatuus; Guardian Spirits; A Good Manifestation; New Year's Prayer, poem by Lillian Abbott; Phenomena Extraordinary; Ads.
EIGHTH PAGE—Is There a New Science (continued); Answer to Light Wanted; Dr. Dobson; Pungent Paragraphs; Movements of Mediums; Ads.

THE ROSTRUM.

From the Weekly Discourse.

IS THERE A NEW SCIENCE?

Discourse Delivered by Mrs. Cora L. V. Richmond at Chicago, Sunday, January 6, 1890.

"There is nothing new under the sun."
"Behold I make all things new."

The paradox in these two sentences is only seeming; that which is eternal cannot be new nor old; that which is transient may ever be renewed. The proposition of a principle is unchanging, but form is forever changing. In the light of past ages we find that all forms of truth have their expressions in propositions that sometimes may be embodied again. Mathematics, the primal science of the world, never changes its basis, only the outworking of it. The same is true with every ultimate science. If the ultimate proposition of ethical life is science, then it has never yet been found. But if it belongs to another realm, if it belongs to that which, though manifested, has never been formulated, then the moral propositions in their basis remain the same, and are perfect whenever announced.

There are two methods, apparently, of viewing these subjects. It seems to us that it is just as necessary to have correct methods of viewing spiritual and moral problems as it is of studying and solving mathematical problems. The methods to be adopted in the pursuit of moral propositions, however, are not the same as those to be employed in science. The great mistake of many in the world is in endeavoring to solve ethical propositions with material methods, or, as it is termed, "scientific" methods. Science is the formulation, after adequate experiment, of propositions connected with the working of natural laws, and nothing can be called science that is not demonstrable upon the same basis each time the experiment is made; nothing can be called a science of which the laws of its operation are unknown, the basis of which cannot be distinctly shown, and the results of which cannot be distinctly declared. This is why mathematicians the world over can agree on any given propositions, and must agree as to the results; this is why chemical science will always yield the same results from the same formulae; this is why, whatever may be the diverse names given to any science in the world, the persons engaged in the pursuit of it, though they may be far apart, must always

arrive at the same results if they commence with the same proposition.

Ethics is not a system of science, but a statement of moral principles, the sources of which are as far removed from science as eternity is from time; and the attempt to day of many to make moral propositions and spiritual powers subjects of scientific formulation is, in our view, the great mistake of the age.

Many people claim that the world is entering upon a new stage of science. So it is. Not only do we agree to this, but we have announced it over and over again; science has yet to formulate many new motor powers; electricity is to supersede steam, solar light is to supersede electricity, the more subtle substances that are yet undiscovered in the atmosphere are to be utilized with scientific appliances. The mechanism of the world will one day go on as noiselessly as worlds now seem to move in their spheres; all intricate propositions of mechanical, chemical and other sciences will be more generally understood. But science will remain demonstrable in the realm of dynamics; and that alone can be called science which is related dynamically to the universe or to man. In the realm of mind there is a law, that law is related to dynamical and physical existence as it is also related to the spirit, and the mind is the only realm beyond the physical organism in which law, in the usual sense of the term, can be applied. But as the mind is regulated more from within than from without, all laws relating to the mind ethically are introspective, relative instead of primal. The influence of the physical organism upon the mind, the influence of the surroundings upon the states of the mind, the results of the physical environments as produced in the mental states cannot be considered separately from the influence of the spirit upon the mind and from the primal influence of the spirit upon the whole existence. The relation of the spirit to the universe of matter is not dynamical, but statical, is fixed, is eternal, does not change, and, being primal, cannot by any of the known methods of science be shown through experiment; for experiment is the result of that by which something that is superior, does something with that which is less. Man, because he is spirit, may experiment with matter, but spirit being primal in its operation in and through matter is not the subject of experimental science. The basis of any statement of what is erroneously called a "mental science" must therefore be accounted wrong according to all laws of logic, and according to all laws of perception. When the spirit is acting through the mind in the realm of dynamical law, that which it does through dynamical law may be clearly stated, that is, the influence of mind over the physical organism under certain conditions (not being known) the effect of agitation, passion, any kind of excitement, the psychological influence of one mind over another, all these may be known, but they cannot be relied upon as the basis of a scientific formulation, they cannot be demonstrated scientifically. One may exercise the influence of one's mind over another at one time and seem to employ it in precisely the same way as at another time and the results will be entirely different. The state of one's own mind may be different, the subtle relations between the spirit and mind are such that one cannot determine from the mental state what the result will be. Therefore there is no primal source of law regulating the mind from the external side; all that seems to react from matter upon the mind cannot be relied upon or formulated.

A system of religious teaching which includes the powers of the spirit and the action of the spirit upon the mind is possible, but it is no more a science than is eternity a science. A state of absolute power is not a formulated state, but a state which antedates and precedes all formulation, and the attempt

to make it less than it is, the attempt to consider within the realm of science that which belongs to the realm of intuition and perception is like endeavoring to view every day life with a microscope, you would soon be lost in confusion.

The barriers that man has placed between himself and the realm of the spirit are not to be surmounted from the outside, the light that is to illuminate the mind is in the spirit and not derived from any external system of formulation. Many suppose because of the prevalence and acceptance of psychological subjects in the world, because "hypnotism" has been accepted as one of the methods of experiments in medical practice (known as mesmerism fifty years ago and more) and because of having borrowed a new or more etymological name this "science," as it is called, has been declared from the accepted schools of science and philosophy, that therefore there is a new science in the world. Psychological influence is as old as human thought, and the very powers which have been employed in past time under different names reappear in the new name; sometimes the name is disgraced, sometimes the name is honored, but all the facts in history prove the existence of a force in the human will which has always been recognized. When Antoine Mesmer declared the influence of one mind over another, and the influence of mind over the physical organism he was scoffed at by the whole world of science. It has taken more than half a century for the scientific world to creep up to the domain of this influence than known as mesmerism; as the name is ignored science vauntingly declares herself to have discovered a new proposition in "hypnotism." The scorn with which the influence of one mind over another, or of the physical over his patient, was received in a regular medical school of Chicago less than five years ago, by men in medical practice and professorship, proves how slowly the human mind turns to the channels that are well acknowledged in many directions. The fact of an added light, the fact that hypnotism is accepted by these same minds to-day, proves how authority without any other basis may constitute the foundation for the acceptance of any and all propositions.

A few years ago there came into existence that which is called the "science of mental healing." We believe the true founder and most correct exponent of the mental healing was the late Dr. Evans, whose basis was certainly not intellectual, whose spiritual statements, provided they had been correct, would have been perfect. The very attempt, however, to formulate a thing so divine as the gift of healing, the very attempt to mistake psychology or mesmerism for influence of the mind for the divine power of a spiritual gift is precisely where the difficulty lies. In this realm is to be found the difficulty with all who pursue the so-called "Christian science" of modern time. We are endeavoring to deal with this subject fairly; fairly with reference to itself, fairly with reference to the exponents and founders, fairly from the standpoint of those engaged in the practice of what is called metaphysical healing or "Christian science," whatever the subdivisions may be, you must find them out for yourselves; there is "faith cure," there is "mind cure," there is "Christian science," there is "metaphysics" and "mental cure," and any number of terms that seem to apply to some of the variations of the same theme. Once for all, we protest, as we have heretofore, against the use of the term "Christian science," the two words, in the sense that they are employed, are in every way incompatible. If the power of healing which those practicing "metaphysics," as it is termed, or "mind cure" is a science, then it is not the power which Christ had, which was not a science, but a gift. The difference between a gift and a science is, that the gift is that which is bestowed

direct from a higher and inner source, which possesses the individual not only without his or her mental effort, but without any spiritual cause other than the divine source from whence it came; and science is that which the individual professing it must clearly understand, must know the basis of and must have a foundation in a formulated method, and must be a distinct expression of laws having their origin in the cause that are palpable to the human mind. Between the gift of Christ and the formulation of "Christian science" is the mistake of the whole world of mind cures. The light of the spirit, the light which comes from within and above causes the healing power in the gift; that gift cannot be formulated. While it is perfectly true that mental science, in another sense than that which is employed by the Christian scientist, as metaphysics in the original sense of that word, are legitimate subjects of human study; while it is true that the laws governing the action of the mind upon the body, and the influence of one mind over another may be known, and demonstrated to a certain extent, always making allowances for the interpolation of the force of the spirit; it is not true that the gift of healing which any possess in a spiritual way is the result of any such formulation. The mesmerist, psychologist or hypnotist may have great influences upon the mind of another, and have great influence upon the physical well being of another, may modify and change the conditions, may, in fact, do much toward healing; the gift may also come as an added power, which is called spirit healing. But to state how the law from the divine to man acts to make a divine impetus, which in itself is all potent, a subject of analysis; to suppose that by any formula whatsoever, whether it be the formula of the fakirs of India, the healers of the Orient, or the modern Christian scientists, can aid in spiritual healing is simply a mistake. What a formula does to the individual is another thing. That many individuals may be placed in a better condition to receive the gift by some such method; that people who have not been inclined to attempt to exercise any spiritual gift may be so stimulated by the teachings, surroundings and influence of others until good work is accomplished through them, we verily believe. So subtle and intricate, however, are the laws of the spirit that many people are healers notwithstanding their Christian science, and many people are Christian scientists who are not healers at all. If science could make one heal there never would be a failure. The demonstration of healing is that which the Christian scientist looks to after instruction has been given. If teaching were healing, the world would be as full of healers as followers. But it is the fact, if the Christian scientists will admit it, that for the most part those who study the formula, study to teach and not to heal, and that the healing is found much more elusive and difficult; that the conditions are not always right, that the student finds him or herself in a position to restate the propositions much better than to practice them with any certainty of successful healing. This is no disgrace, it is simply a fact. They illustrate the facts which we are teaching; that the gift of healing does not necessarily accompany the science of Christian healing; and that while one's attention may be drawn to healing by some of the teachings given in Christian science to the degree that one may be in a better condition to heal than before, still spiritual gifts are not partial, those who know nothing of metaphysics or Christian science at all are just as liable to be healers. The principle proposition that that which is contained in Christian science is the basis for healing in each individual life; and the basis for living is taken away from the realm of ethics, taking from the realm of spiritual perception that which has always been the basis of true living

and making it formulated does not result successfully. Then, as if to compromise between these two extremes, "Christian Science" and "Metaphysics"—But, by the way! the term "Christian Science" is intended to reach those who have formed church methods with the new system of healing; "metaphysics," as it is termed, is intended to captivate those who are not very religious, but rather scientific, and that the "Mental Science," which seems to be embodied in the two, is the term that may reach either side; as if to make a compromise of these and the spiritual truth that is declared in the world there are those who adopt the term "Spiritual Science," which is quite as much of a misnomer as the term "Christian Science." If a form is spiritual it is not scientific, it comes through the attributes of intuition and perception, its methods are entirely a priori; it belongs to a realm that cannot be formulated; and its operations depend upon conditions that no one is familiar with, and which no one can regulate independently of the force that imparts the spiritual power. A science on the other hand which may be either material or may relate to the mind, in the usual sense of mental philosophy, is a formulation, a mental method that may be pursued and carried forward to a distinct result, like the laws of logic, like the laws that regulate any mental proposition in the line of reason, and the student of real mental philosophy understands that any reasoning from effect to cause and endeavors to solve the methods of science or philosophy by the usual formulas of mental philosophy there is a distinct mental operation. Not so with any spiritual process; the mental operation, if it comes, comes last and not first. It does not always come: the mind is not always informed, even when there is the greatest spiritual power; and when the mind is informed, if the spirit power be the source of the information, it comes by intuition and perception and not by reasoning or the usual mental processes. In fact, all the methods are reversed; instead of reasoning from effect to cause, the cause itself demonstrates the effect; the mind may or may not follow. Many hundreds of people endowed with the spiritual gift of healing know nothing of the process by which the healing is done, and if they are informed it is by intuition, that does not require any mental sign or method to declare it.

We think these two methods can never be incorporated in one system. We think religion is not a science but a divine possession. If instead of a new science, the attempted formulation of which leads to confusion in the mind, there were a distinct declaration on the one hand of the advancement that has been made in psychological research, and a distinct acknowledgement on the other no research can find out the methods of the spirit, that it would be much more satisfactory. We could trace to your understanding very easily how step by step from the external standpoint, which is the scientific standpoint, the reason can proceed to a certain point; how even in the realm of psychology and the pursuits of mental subjects there is a possible foundation for the application of the word science. But mental philosophy, in the usual acceptance of the term, has never been formulated other than in these basic principles that relate to logic and the distinct action of the mind in discussing and deciding the questions that have already been presented. Mental philosophy effects no discoveries, presents no new realm of research, but waits for intuition and revelation to offer the theme, then may possibly act upon it. On the other hand the religion of the world is forever finding new methods of expression; the age in which one lives must have its own religious expression, and it is foolish to suppose that either from the material altars of the world, either from Olivet in Jerusalem, or from Sinai is the inspiration derived that will keep the world in mo-

tion to day. The rays of light from the same sun are not, however, the same rays of light that illumined the altars at the temple of the sun in ancient Egypt; forever the new mornings of the world have new rays of light with which the world is encircled, and with which it must perform its work; and from the shrine of the spirit, and from the altars of eternity the expressions are renewed continually that give to man the perception of spiritual truth.

That spiritual perception is in the world, that new light is illuminating the world. To suppose that science can climb up by her ladder and appropriate this light, formulate it, taking it around through the dark and narrow chambers of her material, mathematical methods, is to suppose that the sunshine can be stifled at its birth, and that the rays of light will not perform their wonted labor. Spiritual truth will work in such channels as it fashions for itself, will express itself in the boundless forms of the universe. When man attempts to label it with any external name whatever, it will prove his falsity by deserting him in the very hour that he captures it; as the sunbeam would escape one if one attempted to imprison it in a narrow cell.

The light of the spirit is quenchless, its altar fires are eternal, its methods move from within, its influence impels from within; that which you may understand of it, is understanding that its methods are innermost; and finding that its methods are the innermost yield to its possession and power; but to attempt to understand before the power comes is to suppose that you can climb the heights of eternity by the external ladder of reasoning and science, is to suppose that the source is less than the result; that the fountain is lower than the stream, that the cause in the universe cannot compare to the effect.

As distinctly as light can be severed from darkness, as distinctly as the spirit can be separated from the body, leaving the body nothing but dust and the spirit free in its own realm, so do we divide all this new so-called science from the word Christian and set it apart by itself. Let it be a body without a soul, or a body with a mind, but the spirit in its own realm is the source of all inspiration and power, and that which is denominated a distinct formulation is so much useless confusion which ensues in the mind from the result of trying to measure the spiritual universe in the small compass of the human mind.

Starting from within all methods are different; spirit explains and illustrates itself, pours itself out upon the world in that which is denominated spiritual gifts, and reveals the source from whence it comes. Starting from without you are in the midst of the meshes and labyrinth of effects, you are blinded by the feeble causations of the senses and the mind, and you expect to overcome these by climbing to the height instead of beginning there. The science of day, that which has been denominated a new science, will sink into oblivion under the light of the two-fold power that is in the world: the spiritual light; which demonstrates itself, which proves its influence over matter from within, which illustrates the power of the spirit through forces that are only known to the spirit and which from the realm invisible and impalpable can make visible and palpable signs to those who are in human life; the physical science which will increase as man dominates the physical world, as he controls it with his power and intelligence.

Through all time the pathway of science must be as distinct and separate from that of spirituality and religion as are the senses from the absolute perception of the soul. More than this, for the spirit vivifies the body and makes the senses possible. But science in its own realm is but the classified, arranged and formulated methods of the physical universe of mind and matter.

(Continued on Page 2.)

Written for The Better Way.

RELIGIOUS RIGHTS AND STATE RIGHTS.

BY H. S. BROWN, M.D.

Shall religion prevail over the land?—
The state be subject to its provisions;
For priests in place the people to command;
And have power to make final decisions?

If the people will do this in the age
When history proves priests the worst of
earth;

They will make for man the bloodiest page
Ever known for people of truth and worth.

Word comes over the ocean that the Pope of Rome closed his house in grief on the day the monument erected in honor of Giordano Bruno was unveiled; he mourned, while the people rejoiced and honored the astronomical hero and martyr for truth. This was not the day for his priests to sing the Te Deum; that was done when they murdered him. Now was the time when the people rejoiced under the protection of a national government.

In my previous articles in the New Thought I have shown that the geology, astronomy and chemistry of the Christian Bible are false, and that these sciences are true, and if the Catholics did teach the biblical falsehoods as God's truth and neglected to teach the scientific truth in their parochial schools. The State should take care of the children and teach them scientific truths, and should tell them of the biblical falsehoods. Now the question is what shall we do with the moral, social and economic principles of the Bible.

If they teach in their parochial schools that the moral sentiment in the sermon on the mount is true and just, "take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on," is this the true moral sentiment to teach children? Not to prepare for the morrow; not to work to prepare for a rainy day; not to prepare to sustain life in comfort? If they teach the children such principles as the best religious morals, it is time for the State to step in and say that these children shall be taught the true moral principles—to prepare what they shall eat, drink and wear; because if they act like the wolf and prepare not the morrow, he will be at their door howling with hunger. A more attractive immoral statement cannot be made than the above quoted; and the State should insist on the children being taught the moral truth to prepare for the morrow wisely.

If they teach in the parochial schools that the Bible is God's truth and his promises be fulfilled when he says, "Ask and it shall be given you," and the person educated in that school asks God according to the formula put down to guide him,—"Give us this day our daily bread"—and they do not get it for the asking, the priests and teachers of that doctrine should be made responsible for their support. And especially so, in times of great scarcity and want among the people. The State does not know of any way to get bread only out of the earth. If there is a bakery in heaven that turns out good bread to the famishing of earth, the State knows nothing about it; and the faithful believers and teachers of children who say there is, should be made responsible if their God fails in supplying the people; and the persons who taught and deceived them should be taxed for all they are worth in order to supply the deficiency. The State must see that all children are taught the best way for them to work to get the best living for them while in their earthly toils. If you teach the children in your parochial schools that St. Mark's gospel, 16th chapter and part of the 16th verse,—He that believeth not shall be damned—is your God's truth, the State should say to these priests and teachers, let your God come and damn these unbelievers if he is still of that opinion; but the State will do no such thing, because the sensible people of this age believe such a doctrine to be one of the most damnable commands ever given to mankind. It shuts the mouth of every honest talker. It damns a person for honestly believing on good evidence that these disciples were mistaken, and that they never did preach the true gospel. The State punishes persons for bad deeds not for bad beliefs, and gives all religions and irreligion the same rights. If the teachings in the parochial schools do not teach that all people have the same rights to worship God or no God, as their conscience may dictate, the State is in duty bound to step in and teach the children this important lesson of liberty and toleration.

If the priests and teachers in the parochial schools will teach that St. John's gospel, 18:36, when Pilate asked Jesus what he had done, Jesus answered, "My kingdom is not of this world, if my kingdom were of this world, then would servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence," as their God's truth, and they will live up to its teachings, they never will fight and more to establish the kingdom of Christ on earth; or, if true Christians, establish any kingdom on earth. Their Christ opposed all kingdoms but his own and then declared his as not fitted for this world. If the State finds that the priests are not teaching the children that they must not fight to uphold their religion

for it is contrary to Christ's gospel, the officers of the State are in duty bound to step in and see that the children are taught that it is contrary to true Christianity and every principle of right to fight to uphold their religion, and none but hypocritical and pretended Christians will fight to establish Christianity on earth.

When the Roman Catholics wish to look at the best societies of Christians that have ever existed on earth, they will find them in the ranks of the Quakers, who would not fight to establish their religion. If they wish to see the most prosperous religious people the world has ever seen, made so by sticking to facts and reason under the guidance of the principles of equal rights to men and women, I would refer them to the Spiritualists. Modern Spiritualism is forty two years old, numbers hundreds of thousands, and they are the most numerous among the most intelligent and learned people; all this has been gained without striking a blow to make people believe in their doctrine. They have not asked their members to establish parochial schools, but they have asked the State to establish good common schools, where all children can learn the foundation principles of knowledge and the training to make good citizens. They want the nation to give them good and intelligent people and free speech, and they have full faith they will establish the best religion and socialism the world has ever seen, because the world's people have the best laws and institutions, where they have the best common schools and free speech. They govern more people than any other nation and rule them better. They prepare every child to live the best life for themselves and for all other people that it is possible for them to attain in the present scientific age, and no age has ever equalled it—in humane laws and institutions and in the knowledge and benevolence of the people.

There are people that are guided by science. As taught in common schools of the land; On priestly teachings they put no reliance. Having all the blessings at man's command.

Will the supporters of the priestly clan,
Bar any children from knowledge in school;
And stop wisdom being given to man.
So boodle priests can make them their too?

The priests with red hands go free,
And on their heads fall the blood of martyrs;
Enough to make the greatest blood red sea.
Under the priests' most infamous charters.

From the foregoing it is evident what the Roman Catholic priesthood want to establish parochial schools for. It is that they may fasten on these States a rich, learned and despotic priesthood, with a poor, ignorant and cross worshipping people, that will cross themselves with holy water and kiss the great toe of the pope or of the image of St. Peter in St. Peter's at Rome, and do every kind of menial service for priests. These are the results in all countries where they rule. They declare themselves the agents of God to secure a despotic power over the people.

The declared principles of the States are that governments derive their powers from the people, and the more intelligent the people, the better the government; and the common schools were instituted to give the people the best learning, and in all the States where they have the best common schools they have the best religion, society and government. If any one doubts these statements let them compare the condition of the people in the northern states of North America, where the common schools have existed for more than two hundred years, with the Mexican states and South American Republics, where they have parochial schools or no schools as the priests dictated, for the same time. This comparison shows that the people of the northern states are better fed, clothed and housed than the others; and although the Catholics are bound by the same creeds and priests, the intelligence of the people prevents them from being imposed upon by the priests as they are in the southern countries.

The question to be settled is, Shall the government of this Union be put in the hands of priests and their supporters, or shall it remain in the hands of the people? There are only two kinds of governments and a mixture of them. An unlimited monarchy like the priestly government depends upon divine rights to support them, and these rights are given by their God to the victorious in war. Napoleon Bonaparte had more divine rights than all the kings and priests of Europe for nearly twenty years. England has kings by divine rights, and a House of Commons by people's rights. This is a great improvement upon the divine rights government that ever existed upon the earth—that is, there are fewer wage workers and slaves worked and starved to death. In these United States the people make the government for themselves, and the wage-workers have more knowledge and more of the comforts of life than in any other part of the world. That is the greatest blessing to the many that has yet been obtained. But now the priestly, the money and land owner system of monarchy and Christianity have a fast hold upon the people and government, and starvation wages are fastened upon many faithful working people, so that at no better advantage than the ill-treated Russian serfs; and this condition will be fastened on all the wage-workers of the country unless the people unite and say to the governments and employers that they must pay good living wages. For the principle is established that not only is the laborer worthy of his hire, but that hire must be sufficient to keep soul and body comfortably together. It is a curse to any government to allow employers to pay starvation wages to faithful workers.

Written for The Better Way.

THROUGH THE CRUCIBLE.

An Inspirational Story.

BY J. WHITTEMORE, M. D.

CHAPTER VIII.

Dr. Harvey was prompt in his appointment early in the evening. When seated with Marion in the little north parlor, where she had had several forced and unwelcome interviews with Lucian Grant, Harvey noticed a letter on the table which Marion had evidently just been reading. Observing his notice of it, she asked him if he knew the handwriting. He replied, "Yes, it is Lucian Grant's. I suppose you will rejoice at his return." This led to a long and interesting conversation, in which Marion frankly owned that she utterly detested Grant—that he was the greatest plague of her life; that she dreaded his return more than anything else; that she tolerated him only on account of circumstances beyond her control; the chief one was the fear of agitating and distressing her dying mother. She repeated the fact that she had no freedom to act her pleasure in the most important matter of life. She was evidently in great distress, and wept abundantly. She would not explain anything more definitely, and blamed herself for what she had already said. Harvey could not understand her, but yet sympathized with her most heartily. He felt his heart was wholly hers, but he realized the great contrast in their social positions and dared not talk of love for fear of losing her friendship. Marion began to realize how closely her heart was drawn to the young physician; she mourned her slavery.

Thus the hours of the evening quickly passed and Harvey had not even begun the promised story of his past life. Indeed both had forgotten until evening had gone. Another meeting was appointed in the same place. Not long after we find the parties in the same little room, and Harvey told the strange and interesting story of his early life, somewhat in detail. We must not transcribe it here; just a hasty glance is all that can be allowed.

Of his parents or the time and place of his birth, and the first six or seven years of life he remembered nothing; had never since learned anything. His first definite remembrance found him with a couple of elderly people on the bank of some body of water—they were evidently very poor. Sometime later he was taken to another place by a middle-aged woman and her sons. He was taught to call the woman Auntie Fountain and the young man Frank. At first he was called Had. After a time Mrs. Fountain changed it to Fred. For several years, he was treated well; had decent clothes and was sent to school; became a good scholar and a strong and healthy lad. Mrs. Fountain knew nothing of his parentage. The old people only told her that the child was left there when a mere babe by a young woman with a small sum of money, promising to come for him in a few weeks; she never returned. After a time Frank married a widow with a small boy. This changed the whole aspect of his life. This new mistress was cruel and tyrannical in the extreme—cruel to him and to Auntie Fountain. Frank always took part with his wife against both. He was taken out of school, was poorly clad, often flogged unmercifully, often for no fault of his own. He submitted for a long time with a degree of patience, but he at last came to hate both Frank and his wife. At length he resisted, was overcome and most cruelly lashed. He hid in the barn until hunger forced him out; he stole into the back door and got some food, but was caught and ran; he was pursued by his master. In his desperation, as Frank was about to overhaul him, he threw a stone which knocked him senseless to the ground. Running on, he was arrested by a neighbor and carried back. He was tried and convicted for attempted murder, and confined several months in jail, then sent to a reform school.

When liberated through the kindness of the matron, after about a year he found employment in a cotton mill. When perhaps about thirteen years old, through the commendation of his boarding mistress, he was employed as office boy by a physician in the same city. Here he was kindly treated, well dressed, and had much leisure to study under the tuition of Mrs. Hilton, the doctor's wife, and in company with her two daughters about his own age. The doctor, also, when himself, treated him kindly and gave him much medical reading; but Dr. Hilton, though a man of considerable wealth, and formerly of skill and influence, had become very intemperate. When drunk he was very abusive, especially to his own family. They had become very much afraid of him when on his spree. When in drink he had a great passion to carry large sums of money on his person, and would frequent the lowest haunts in the town. On one occasion, when he was worse than he had ever been before, and had with him a larger amount of money than usual, and as night was approaching, and the doctor not returning, Mrs. Hilton became alarmed, and sent the boy on a

trusty horse to look him up. We ought to have said that while at school he had got the name Horace Fred Harvey given by Auntie Fountain. Fred followed the track of the doctor from place to place until he located him in a drinking den in the outskirts of the town. He saw a vile man whom he knew drove away with the doctor's gig, going stealthily to the back door and arming himself with a heavy hatchet found at the door, he found entrance just as two villains were in the act of robbing the inebriated man, and probably would have murdered him. One he felled with a blow on the head with the hatchet, while the other fled into the street. He then procured help and got the doctor home more dead than alive. When he came to himself and learned how he had been saved, he manifested excessive gratitude. From that day he never tasted liquor again. He kept Fred three years longer, sent him to school until he was fitted for college, then sent him to Brown University in Providence, R. I. He graduated with honor second in his class, and first in medical knowledge. Except the hundred dollars given him by Dr. Hilton he paid his way by vacation teaching.

Next he came to New York and entered the Eclectic Medical College, and in due time graduated, out of debt, paying his way by teaching school during vacations. The rest he knew in outline. Marion had become so deeply interested, and the sympathy and mutual confidence so complete that she ventured to ask him how he came by the watch, and why he prized it highly. He had no hesitation or unwillingness to tell her all. This is the substance: During his last year in the medical college one evening a strange woman came to him, and, after exciting his curiosity by asking how he got his name, how old he was, etc., put into his hand a small box, making him promise that he would not follow her nor make any efforts to find her, and not open the box before a certain length of time. She finally said that the little box contained a key by which he would sometime solve the most important problem of his existence. Then she abruptly left, only saying, "You will see me or hear from me again at the proper time." That box contains only that watch and chain. Then he told Marion of his visit to the medium, and how she had strengthened his hope that something would come of the watch in the uncertain future.

During the recital of this story Marion had drawn out of him, he was very unwilling to inform her what he had known of the school life of Lucian Grant. He had known him in Dover; then again in college at Providence. She insisted upon knowing the worst of him and his mother.

It was at this interview that Harvey almost, by a slip of the tongue, avowed his love. He trembled lest he had given offense and lost her friendship, but she, after warning him not to make too much of her frankness and remembering that she was not mistress of her own actions, and that she could not make any satisfactory explanation of her anomalous position. She told him that she was not offended at his declaration, but heartily responded to his love. Harvey could not understand her, as she would not, and said she could not explain. As far as they could go was to make a compact to be brother and sister when they were by themselves, and call each other Fred and Marion. This of course was only temporary and unsatisfactory, but gave a limited license to the exhibition of a certain degree of love. Marion persisted that her action did not arise from the love, wealth or position in society; but Harvey suspected that she was more controlled by these considerations than she knew, but he was thankful for the frank avowal of her love; yet he hoped little for the future; he only knew that he could never love or marry any other woman.

CHAPTER IX.

"They rest from their labors and their works do follow them."

A few days before Lucian was expected home his aged father was found dead in his chair. No notice reached his son in season, and the old gentleman was buried with great pomp and ceremony. Dying out of communion with the Catholic Church, his body could not pollute holy ground; he was entombed on his own estate. The day following the funeral of Mr. Grant, Mrs. La Rue was worse—evidently near her end. A priest administered the senseless rite of extreme unction. Then under the temporary influence of active tonics, she asked a closing and private interview with her daughter. With surprising strength she gave the sad history of her married life, much of which was new to Marion; especially the part of her misery caused by the mother of Lucian Grant. She excused her husband as well as she could on the grounds of his poverty, and she had borne him a girl when he wanted a boy. She seemed to attribute most of her sufferings to her lack of money. She pitied more than blamed her husband. She commended him for wanting his daughter well married. She spoke in praise of the thrift and enterprise of Lucian, and earnestly entreated her not to have any contention with her father; he would certainly have his way in the end. Both the law and the holy church taught obedience to parents. It would embitter her dying moments to think there would ever be

any quarrel between her and her father. Then she demanded a promise that she would not disobey his authority if it ever came to that. Here her strength and voice failed and she lay just past long for breath; looking eagerly up into her daughter's weeping eyes. Marion, overwhelmed with grief, wishing and almost hoping she might die with her mother, replied, "Yes, dear mother, I cannot deny you anything; it shall be as you wish." Then came her last word "I die content and happy." The family was hastily called, and after a slight struggle the tired spirit was at rest. Poor deceived woman! She had done the last bidding of her imperious lord, and what she deemed a sacred and religious duty; but alas! how mistaken.

The funeral of Mrs. La Rue was conducted on the grandest style after the order of the Catholic church. Much sympathy was wasted on the bereaved husband and some pity was given to the daughter. Mrs. Grant received a telegram from her son and hastened to inform Marion that he was on his way home. She was profuse in her sympathy. But since her last talk with her dying mother she despised her more than before. During this visit she learned for the first time that Mr. Grant had been married and had one child before Miss St. Ruth became his wife. She represented that his first wife was not much of a woman anyway—that she was horrible looking, never went into society, and that her husband was always ashamed of her; that the child—a boy called Willie, was almost an idiot; that he was stolen and murdered by a gypsy, and found dead by a maid servant. She gave some details of the matter. But just as Marion was getting interested Mrs. Grant abruptly excused herself and departed. Annie Nelson, the faithful nurse, was at the time sitting in an adjoining room, and was an involuntary listener to all Mrs. Grant had said. As soon as Mrs. Grant had gone she came in greatly excited, and told Marion she had been listening to a string of lies. She had been a servant of the first Mrs. Grant and was with her when the child was born—that he was a bright, beautiful boy, and Mrs. Grant was an intelligent and extremely beautiful lady, and brought her husband great wealth, which he had employed in his own interest; that a crazy woman had thrown hot lard into her face and badly disfigured her. After that her husband had neglected her and treated her cruelly. He had been fascinated with Margaret St. Ruth, whom he afterwards married. She had paid him back for some of her misdeeds. The story of the death of the child might all be true; it was generally believed. But it took place while the parents were absent in England. Little Willie was about two years old; his mother died at the time of his birth. About that time a French servant girl ran away, and Mrs. Grant reports that she stole a thousand dollars in money and some valuable jewelry. Some doubt the story of the theft and think the girl knew more about the death of the child than is generally thought. "I was then," said she, "a young girl, but remember very well." Annie was some seven years older than Marion had supposed she was. Julian was a little babe when Willie was murdered. Annie then told some weird and startling stories which she had learned from a servant of the family, as well as much which had come to her knowledge as a medium. Mrs. Grant never dared to be alone; she had turned the room where the former Mrs. Grant had died into a store room, into which she never entered. She was often visited by her spirit predecessor, who reproached her as the cause of her sufferings and death. The reason why she had just left so abruptly was because she was confronted by the spirit of the woman about whom she was lying. The spirit was near Annie all the time Mrs. Grant had been talking. On the same day Annie gave Marion a symbolic spirit picture representing the lights and shadows of her future life, with which her maid, Maggie Kelly, was intimately connected.

MARVELOUS CURE

By Dr. J. S. Loucks, Now of Worcester, Mass.—An Unsolicited Testimonial.

SUMNER, Bremer Co., Iowa, Oct. 21, 1885.—Dr. J. S. Loucks—Dear Sir:—I have been sick about three years, a great part of the time confined to my bed. During this time I received treatment from three of our best physicians, with very little benefit, when I accidentally heard of your wonderful magnetic cures, and was induced by a friend to send you my address and a lock of my hair. I do not feel more curiosity than hope, I must confess, for it did not seem possible that you could tell what my disease was and treat me at such a distance. I was very much surprised upon receiving a letter from you describing my case accurately, and locating all my aches and pains as well as I could myself. I have been treated by you for disease of the stomach, liver, spleen, kidneys, female weaknesses, headache and rheumatic pains. I was so cold and lifeless, having to have something warm to my feet in the hottest of weather; could not sit up but very little when I began your treatment. Every magnetic paper which I applied seemed to give me more strength, and I have now, after three months' treatment, become so well that I can ride many miles without being tired, and work considerably. I am gaining flesh some and expect soon to feel perfectly well again. We consider your prices very reasonable and within reach of the poor as well as the rich. I have been a pretty good advertisement for you, as your patients from this way testify, and they keep sending to me for your address, from Fayette, Sumner, Fredericksburg, and even as far as Keokuk, and I am ever grateful for what you have done for me.

MRS. G. L. CONGDON.

See ad in another column.

A petrified apple was discovered at Harrington, Me., a few days ago by some boys. It had changed to the color of marble. The stem and blossom were apparently as perfect as when the fruit fell from the tree.

Please remit.

Written for The Better Way.

REMINISCENCES.

Early Spiritualists and a Spiritualist's House.

BY S. W. JEWETT.

Your favored correspondent, a convert to the spiritual philosophy twenty-two years previous to the Rochesterappings, then made his acquaintance with Messrs. Partridge and Britain, of New York, at the first issue of the Journal, advocating this new philosophy. As years rolled on, while shipping neat stock to California, upon entering Charles Partridge's home, soon learned he was boarding a Miss Margaret Fox, then about fifteen years of age, at the request and expense of Horace Greeley. Many years had elapsed after his demise when, at one time, while visiting the scenes of Greeley's childhood days in Rutland co., Vt., this spirit controlled a man at my spiritual temple. This temple was erected by my own hands and will send you a photographic view of it and the Greeley message which seemed so much like the original of the Tribune editor's that we mistreated who was talking, before announcing his name. And now, on the 3d of May, comes to hand a letter from Charles Jewett, in spirit, controlling the hand of Mr. Laura Alcorn, at their circle, favored by the matron, Emily B. Ruggles, 422 State Street, Brooklyn, N. Y. This brother Charles, from 1835 to 1878, was favorably known as lawyer and judge at Niles, Mich.; his obituary reading, "Very odd; but he lived and died as honest man." In a letter from me to the care of Mrs. Ruggles, to obtain an answer through her friend Mrs. Alcorn, to a question enclosed in another envelope, not to be opened but returned to me intact, all of which instructions were quite satisfactorily accomplished, with strong encouragement from my departed brother. This recently developed medium, Mrs. Alcorn, while in an unconscious trance, was holding the inner letter (sealed), while in the other hand, with pencil on paper, gave the answer as favorably expected. Three persons composed the harmonious circle, uniting with Mrs. Ruggles and Margaret F. Kane in trying to come in rapport with Dr. Jewett and his question—put unseen to Charles.

It may be well to make publicly known that Mrs. Ruggles during the past thirty years has kept a comfortable boarding and lodging house in New York city and Brooklyn; a taped to the interest of friends of the "New Dispensation." She is a remarkably social, indulgent and hard-working landlady; a complete encyclopedia of the leading men and minds here and there; a large memory, and enabled to divert one in relation to the past and present in spirit. She is a ready writer, and a willing and pleasant entertainer.

Mrs. Ruggles writes that she is raising a class of scholars for Mr. Colville, who is coming to Brooklyn to give instruction in mental healing, and every Wednesday Margaret Kane holds a circle there, and another of my acquaintances, Mrs. Cora A. Sygne, is still there, engaged in writing up her book, "Christus of India, the Original Christ," controlled by an ancient band of angels. This gifted medium ranks among the first and most noted mediums of earlier days. In 1860 on Bond street, New York, where we secured rooms, assisted Mrs. Sygne at stated hours as she with eyes closed and unconscious, would stand by the table opposite, one hand resting thereon, at stated hours daily commenced and completed a record of the first creation of this earth as historical and then the evolution of man from the lower animals. In recording, when fatigued, was assisted by Mrs. Aelma, now Ruggles, till the end of the chapters. These historical pages would form a good sized quarto book, and while thus engaged, my sheets were highly charged magnetically, that when finished and removing the uppermost sheet, it hung to the next so closely that two and even three sheets would hang down by this attraction. These were my experiences and early lessons in magnetizing paper, and found that by friction from my hand in one direction always, the same results are produced on a softer and smaller quality of paper. By close observation and years of experience we found the best cure from sickness and disease are made by absorption through the oze set of powers of the skin, as receptacles, than by forcing disease by the action of others as outlets, many thousand minute passages through my own impressions have restored from typhoids and low grade fevers, as well as from insanity, blood poisons and cases of sun stroke, and sudden fits of apoplexy, and it never fails to mitigate and break up coughs and colds.

I will close by returning to Long Island interests. Mrs. Ruggles closes her correspondence thus: "Should any of your friends think of coming to New York, send them to me for room. Every night but two in the week I go out to some spiritual gathering, otherwise at home holding circles. Mrs. Alcorn is improvising inspirational poems and soon we expect to see her on the platform. Margaret F. Kane unites with me in sending kindest wishes."

The Regeneration of the Body.

The soul can be regenerated and the body remain disorderly; the body can be trained to a fine physical life and action and the soul remain unregenerate; but certainly the fullness of life, both for this world and the next, must come from a more perfect harmony of the material body with the soul.

So long as the soul needs the body of all, it must be of inestimable importance that the body should conform itself to the pure laws of nature by shunning physical evils, as it is that the soul should be born again through the shunning of spiritual evils. The life of both come from looking to the Lord—Kindergarten.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
S. W. Cor. Plum & McFarland Sts.

CINCINNATI, - - - - - JUNE 21, 1890

A. F. NELCHERS - - - - - EDITOR

At Two Dollars per Year to subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The Better Way will be sent Six Months for \$1.00. The Better Way cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fast and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or worthy of action.

When the post-office address of The Better Way is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday or Wednesday, as The Better Way goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

CRIME.

It may be argued that crime is a matter of relativity. But we have reached an age—a cycle of time, a period of evolution—in which meanings are not arbitrarily accepted because custom will have it so, or because philologists have made it a law. Law is intended to right things; and like crime must be intuitively manipulated, understood and defined. Definitions therefore must be intuitively or spiritually sensed—not arbitrarily laid down, and crime therefore can be defined in two ways as well as other words. Intuitively or spiritually defined crime is not understood by the materialistic world. Every act committed by man, though feeling in his soul that he is justified and right in doing it, against which a state law has been enacted, is a crime in the eyes of the world. It was once considered a crime to heal another by magnetic treatment, and it is still regarded so by some. But no act which has good in it, can be made a crime, either by law or any superstitious notion that people may have in connection with it. Crime in the face of natural law is that which is in discord with it. Common law must be based on natural law to be just. A law maker should understand human nature, or be intuitive or psychometric enough to sense the needs of the nation or the community he represents, and only hold office according to his natural qualifications for this effect. Class legislation has given birth to more crimes than man has ever invented in his most depraved state. Selfishness is a natural crime and meets with punishment from nature. All acts based on selfishness therefore are crimes against which state laws may be made without encroaching on the natural or divine rights of man. But a law based on selfishness becomes a crime in itself. Every statute on record that has been enacted by a monopolizing agency or in the interest of a class, is a crime against nature. Every law that has a selfish foundation is a crime *per se*. Every ordinance that deprives man of his natural born rights, i. e., the use of his in-born talents or gifts, is a manufactured crime. It is the law which prohibits that constitutes the crime—not the act which the law denominates as criminal. The law maker becomes an accomplice as soon as he permits individual gain, whether for notoriety or remuneration, to displace his conscience or act contrary to his reason. Stupid ignorance is naturally excusable; but those who have shrewdness enough to attain to office, are also sufficiently developed to comprehend or sense the warnings of natural law through the agency known as conscience. Common law must be in accord with universal law, and only those who have the true welfare of their people at heart are enabled to interpret nature sufficiently (intuitively) to enact governmental laws that are just and equitable—unselfish and satisfactory to all alike. There are periods in the world's history when such has been the case. But as soon as unprincipled men ascend to power this condition is gradually sacrificed for selfish purposes. It is the beginning of man-made crime. Unjust laws lead to lawlessness. This brings about more law making; and the more law making, the more law breaking there always will be. Anarchy is the result. Every strike, for whatever purpose, is but a counter agitation of too much law. Crime begets crime—if but so-called crime. Unjust or arbitrary (class) laws are the highest crimes that can be enacted; for they affect more than the individual or a few, as in that committed by one man, a firm or a company. Crime is not that which common law calls crime, and no man is a criminal who breaks an unjust law or statute. He may be adjudicated one by a mortal tribunal or a so-called court of justice; but this does not make him one in fact. He has not been untrue to nature. In fact, in many instances he has but followed out the divine impulse in his being. And the man who dares stem this impulse in his fellow being is the criminal—not the actor, however "unlawful" he may be in the sight of common law. And the man who carries out a law enacted against human gifts or talents, knowing that the law is unjust (unspiritual) is a criminal—not the man who exercises his

gifts or talents. And the men or body of men who enact such a law, knowing that they are doing so in the interest of a class, are criminalizing themselves in the sight of natural law. They are the virtual creators of crimes and will be held responsible for the evil effects of the same, whether in mortal or spirit life. Man cannot escape universal law; for all that which is opposed to, or in discord with that form of law, is crime; and the greatest criminals now exist among those who would sit in judgment and enact laws which are in themselves crimes.

LIBERTY OR DARKNESS.

There are too many causes extant on which the United States Government can arrest its citizens. The next move will probably be to prevent journalists from saying this much regarding it. The arrests made on the most trivial excuses during the latest census enumeration furnish another example. The reins of government are surely tightening on the people. Centralization is no more dormant, but fairly budding, and will bloom into imperialism if things are allowed to continue as they are now doing. Citizens may be arrested on suspicion and no satisfaction guaranteed if proved innocent. Newspaper dealers, book publishers, book sellers, art dealers and editors may be arrested and obtain five years penitentiary service on the whim of a Comstockian agent who may look upon something natural, historical or artistic as impure or obscene. We object to obscenity ourselves, but it must take a very filthy soul or mind to see impurity in everything that is not covered with blankets or fig leaves. To the pure all is pure according to the Christian doctrine. But we suppose those who voted in favor of this bill hadn't much faith in Christian doctrine or regarded it as some sentimental balderdash good enough for silly minded people or such as lived during Christ's time. However, as Spiritualists have the balance of power in many places, it would be well for them to pay their respects to politics a little, or throw their influence in favor of the party who offers the most freedom, religious and secular, to the people. The *Banner of Light* in issue of June 7th editorially says:

"The Republican party, so-called, has all along been, and still is, industriously catering to religious bigotry in the hopes of thus increasing its numerical strength." It further on says, that the close of this century appears to be going backward, "because with the aid of corruption and fraud in the popular elections, and the intolerant theologians of the Andover stamp, of whom Harvard College is a weak auxiliary, the Republican party succeeded in capturing the control of the general Government. Ever since the majority in Congress began to cater to this self-righteous but hypocritical class of the American people, up to this very day and hour, the screws have been so tightened that there is now a popular waking up to the fact that these hitherto free United States are really in danger of being finally ruled by a quasi religious oligarchy."

Continuing it also says, that a halt is called by them as occupying the independent platform. And closes with "We admonish you in all seriousness everywhere, Spiritualists, to protest as one man against class legislation of any description, coming from what source it may. Let it be continually kept in mind that eternal vigilance is the price of liberty, and that religious liberty is above all other liberty for value."

SUPERSTITIOUS BIGOTRY.

To punish men and women by law, or even demanding a license fee from them for the exercise of their mediumistic powers, is like punishing musicians, actors, priests, or mechanics for earning their daily bread through the exercise of their respective gifts or talents. A priest gives consolation to the oppressed, and frequently through the same powers that a medium does; namely through psychometry or inspiration. A musician without inspiration (waking trance) is seldom qualified to teach. Spirit aid thus becomes a necessity with him to attract patronage. An actor may be classed with the musician in this respect. A mechanic becomes skillful in comparison to his gift of inspiration; for without it he lacks inventive powers. Trance is a higher condition of inspiration; i. e., a more absolute control of the spirit inspiring. Clairvoyance or second sight is as old as history and is the gift which has been the means of keeping the belief in immortality alive in the hearts of men and women. Psychometry is the gift of palmistry understood scientifically and reduced to a practical basis. Inspiration is the gift which makes authors, poets, preachers and orators, and great in comparison to the control that spirits have over their respective minds or mental qualities. Mediumship runs through the whole human family and is simply genius defined—classified, and especially those phases which have been heretofore misunderstood, and for which in past ages the gifted ones were martyred. It is yet misunderstood by the masses, and due to bigotry on one hand, and that which some would foist on Spiritualists—namely superstition—on the other. For superstition is idle fancy, and if Materialism has not become an idle fancy, we are at loss to know what has. Materialism declares that intelligence is the outcome of matter and that with the death of the physical body man ceases to exist—two propositions that Spiritualism has disproved long ago, making the continued belief in them therefore a superstitious one, or a veritable superstition. So the denial of mediumship is superstitious, and to enact laws opposing it is nothing less than bigotry.

POSTAL NOTES.

It will be remembered the postal currency was a great convenience in those days. Why the issue should be discontinued we cannot see, that is, we do not see any good reason for it. And now that we are inaugurating reform in the currency, it appears to us to be a good time to renew the issue of these small numerals, which was formerly so popular among the people.

Pray, Messrs. Congressmen, let us have them once again. No one will object, unless it should be interested parties, whose business would be interfered with by this kind of currency. Some bankers or brokers might demur, but the mass of the people, who would be accommodated, would be unanimous in their favor. This, of itself, ought to decide the question and cause the requisite legislation to secure the same.

How often people desire to remit small amounts, under a dollar, through the mails. Fractional paper currency supplies this want, and the postal service affords the best medium through which this can be done. We wish somebody would introduce a bill of this kind and push it through the present Congress. Let us have it, gentlemen, and your constituents will, with one accord, rejoice and applaud. —National View.

Millions of letters are mailed daily to merchants, publishers and novelty dealers containing sticky postage stamps because the people will not pay for a postal note or go to the trouble of getting one, and the merchant or publisher becomes the loser when they accumulate on his hands and has to dispose of them at a discount. Fractional currency will supply a much needed want. Let us have it.

IS SPIRIT COMMUNION LAWFUL?

The old testament forbade communion with spirits. Thus it was a law for the times, and probably a good one considering the ignorance of the people at the time Jesus violated that law, for he communed with Moses and Elias. Some of his apostles did the same. Thus the law became obsolete, as the Connecticut blue laws have become obsolete by the higher enlightenment of the people to-day. If it is unlawful to-day to commune with spirits it was unlawful in the days of Jesus. And the Christian religion, being based on the acts of Jesus, is an unlawful religion in sight of the old testament, as the state laws of to-day are antagonistic or in opposition to those of the early Connecticut history. Man progresses continually. Old laws become obsolete in the practice, the desire, or the requirement of new ones. Many things that have been prohibited by law in the past are now practiced without fear of God or government, proving that the voice of the people is the voice of God. Spiritualism is the voice of the people, for never was there a time that man was more desirous of knowing "If man die shall he live again" than now.

FOOD vs. CHARACTER.

Sidney Smith says: "I am convinced digestion is the great secret of life, and that character, talents, virtues and qualities, are powerfully affected by beef, mutton, pie-crust and rich soups."

Probably it is the inborn character of the individual that creates the taste, or already has a taste commensurate with his characteristics—craving food compatible with the "nature of the beast." If man is an evolution from the animal kingdom it is quite natural that he should bring with him the characteristics of the same, and we might be able to trace his especial origin by his tastes, needs and desires.

Man is no doubt able to outgrow much of his animalism, and which he does when trying to overcome gross tastes or habits so-called. For what else is his aim in life—his constant striving for the spiritual and to conquer his unspiritual passions, as anger, ill-feeling, false pride or haughtiness, and physical passions or intemperance when thus afflicted.

A PURPOSING PREACHER.

A preacher in California, finding that Spiritualism could be proved by the Bible, and wishing to undo the damage, said that the woman of Endor was a deceiver, and recognized Saul through her woman's wit, and thinks that that story was only inserted in the scriptures for a "purpose." Why did he not add that the miracles of the prophets were also inserted for a purpose, which also means to deceive. Now, the Christian religion was founded on these "purposes," and if they are not true, said religion is a great delusion. It has long been admitted that the Eden story was written for a "purpose." Now comes the Endor story. By and by it will be veritably proved that the whole Bible was written for a purpose, and that that purpose has served its time.

PENSIONS.

The House of Representatives has passed the Senate bill providing certain pensions for all honorably discharged soldiers who served ninety days or more in the war of the Rebellion, and who have now reached or hereafter may reach the age of sixty years. The amount of pension to be paid is eight dollars per month, and it is said that the bill will add 450,000 names to the pension-roll, making a total of 950,000. With this addition to the pension-roll, the total expenditure for pension purposes will reach the enormous sum of \$150,000,000 per year. This is very nearly forty three per cent. of the gross income of the Government. It certainly cannot be said, in view of this legislation, that republics are ungrateful to their defenders. —Frank Leslie's.

WHICH RELIGION SHALL WE TEACH

The Presbyterians want religious instruction in our public school.

But how can we have it in this republic, where the church and the state are wholly separate? What religion shall we teach? Shall it be Christianity or Buddhism? Judaism or the doctrines taught by Jesus.

The Presbyterian assail the Roman church as the enemy of the school system; and yet they are joining forces with it in demanding religious education as a necessary part of the public school system. —New York Sun.

Astronomy knocked the bottom out of the ancient theory regarding the earth's physical nature. Geology upset the biblical fiction of creation. The Spiritual Science will finish up orthodox Christianity in time—revision or no revision. It requires a trinity to beat a trinity. Astronomy, Geology & Spiritualism, vs. Father, Son & Holy Ghost. Reason, inspiration and spiritual phenomena for the plaintiff; and ignorance, superstition and bigotry for the defendant. The court of enlightenment to try the case, with the people as judge in the matter. Much interest is manifested in the trial. Decision will be rendered within the present generation.

As the cause so the effect. If the future depends on the present, this country will see stringent times for another generation to come. Political corruption, trusts, bank failures and other selfish causes implanted must bring forth effects accordingly. As we sow we shall reap, although the innocent often suffer with the guilty. But as the spiritual hosts are on the side of the pure and some aid can come from that side, it would be well to lay aside prejudice and pride in order to give our spirit friends the necessary conditions to aid us. A hint to the wise is sufficient.

All life is intelligent, and perhaps even before sensibility is manifested in the object it represents. How do we know but what the oak, the rose, the grass blade is intelligently conscious of its existence, even if not sensibly conscious. Fact is, that man can be intelligently conscious of life, though unconscious to feeling or sensation—notably when under the effects of an anesthetic. And if life is intelligence, why should it not be conscious of its existence through other conditions that are insensible or unconscious to sensation?

The miracles or spiritual manifestations of the past were accredited to God or the angels. Now a-days the church accredits them to the Devil. Either the Devil has grown the strongest since the days of the bible miracles (probably let loose some 300 years ago), or it is human nature to repudiate that which takes place under their very noses, and believe in unproven things because they are ancient.

Every medium should strive to be as much a man or a woman as he or she is a medium. The greater or more wonderful the mediumship the greater should be the character that harbors the gift. Let every medium live up to that which he represents or teaches and Spiritualism will have reasons to be proud of its existence.

Bismarck is very much annoyed because things go on well in the German empire without him. O'ld Bis. is in the same predicament that those Spiritualists are who imagine they can run Spiritualism minus the mediums and the spirits.

Every individual is a personal God; i. e., he or she is God or life (nature) personified. Thus we may believe in a personal God without being accused of orthodoxy.

If you get anything unreasonable from the spirits don't always blame them; for like attracts like, you know, and a little introspection is in order.

And still another. Now it's a coal-trust, and they intend to make it cold for consumers this winter.

Literary.

The Problem of Life, W. J. Colville's Monthly for June contains many gems of thought, of which the following is an example:

"Soul is a pure spark of deific fire, an electric atom, an imperishable germ of life, which nothing can ever destroy, containing within itself infinite possibilities; mind is its creation, the instrument it forms and uses to gain expression. This mind in its derived consciousness often feels and acts independently of the soul from whose wise and loving guardianship it often proudly strays; at such times it is like a wayward child, foolishly rebellious against a tender and watchful parent; at other times the mind is entangled in the meshes of the thought-threads issuing in every direction from the innumerable mentalities which through the air, and constitute what the New Testament styles 'principalities and powers of the air.' Whenever any mind gets entangled with other minds or runs off obstinately from the parental guidance of the soul, the body suffers, physical disease being nothing but an expression of mental inharmonies. Sleep, when profound, recalls the wandering mind to its rightful allegiance to the soul; but sleep is worse than useless, it is positively dangerous and attended with the most disastrous consequences, when fallen into under the influence of violent emotions, such as rage or fear, which often produce intense exhaustion. Sleep induced by opiates being quite unnatural, is rarely, if ever, beneficial, as the sleeper does not rise out of surrounding conditions, but is benumbed while held in them.

Briefs, Personals and Locals.

The Hawaiian Legislative Assembly of 1890 was opened May 29 by the King, who in his address stated that during the biennial period just closed the country had enjoyed a great deal of prosperity, and the financial affairs of the kingdom were on a sound basis.—The same news item also states that "the opening of the legislature was attended by no disturbance." The latter may be attributed to the fact that they are not as far advanced in civilization as our States' legislatures are.

Mr. Paul Albert from Chattanooga, Tenn., was in the city last Sunday, and was welcomed at the Union Society meeting as a favored visitor.

Herr Carl Hansen, hypnotist, has taken up his residence permanently in England, his address being 23 Abingdon Villas, Kensington, near the High street railway station. He treats diseases hypnotically, and has classes which he instructs in hypnotism. Both Mr. and Mrs. Hansen are members of the London Spiritualist Alliance.

Though reading is a matter of taste and newspapers generally have every variety of readers, it would facilitate matters a little to know what is most wanted by the public and especially by our readers. Our correspondents and others who feel disposed to express themselves on a postal card, might send us a few lines stating what class of reading matter they prefer, whether pertaining to the phenomena, the philosophy or the science of Spiritualism, and whether they like politics, general news or humorous items as a relish in between. Or simply state what departments in the paper they prefer, and we might be able to judge from that. We hope our readers will respond to this.

Our thanks to Hon. Leland Stanford for public document.

Send us some articles on the phenomena of Spiritualism—something that you have personally witnessed, and of recent date, so that skeptics cannot deride it as something that is impossible to be reproduced on account of the absence of the medium. Tell them that the medium is gone to the other shore or not giving any more sittings and they will disbelieve you. But let them know that the same can be done again, and they will have more confidence in your narrative.

It is proposed to establish one-cent postage on local letters in cities having carriers, and it is believed that this rate will soon be adopted for all letters.

Dr. A. B. Dobson, one of our oldest advertisers, requests us to say that he has the original of all the testimonials published by him, and readers may feel assured that he will publish nothing but what is strictly true. He is a good diagnoser of diseases, and knowing the nature of the same is half the cure. He does not have to experiment on a patient first to find a cure, but goes direct to the cause. That is the new method. See advertisement and testimonial in another column.

Two good sized audiences greeted Mr. Emerson on Sunday last at G. A. R. Hall to listen to his lectures and witness the manner in which he gives spirit tests. Quite a number of strangers had put in an appearance, and as some of the tests were very remarkable, it undoubtedly gave many of the aforementioned something to think about. His morning lecture was principally on self culture, and as Mr. Emerson was in complete trance, and himself does not converse on this subject nor much on Spiritualism anyway, it may be taken for granted that the lecture was a purely spiritual one—being dictated by the spirit world entirely. Self culture or the act of knowing self seems to be the coming issue for Spiritualists to consider; for it is voiced through all mediums at present. It is certainly an interesting study; for by analyzing our own defects or virtues, or trying to find a cause for every thought, impulse or action we are unwittingly prompted to do, we learn some of the secrets of nature—i. e., to understand nature better; and this being causation, we are virtually studying the spiritual at the same time, and in this is included the phenomena of Spiritualism. For the phenomena belongs to the realm of causation, and we will never understand this until we know self. The evening lecture was a sermon based on a bible text and probably was suggested by the band to reach a certain class of thinkers or investigators present on the occasion. A former young lady resident of Cincinnati controlled the medium for this effect.

The Presbyterians have declared against the use of tobacco. Smoke enough in the future.

Congress has empowered President Harrison to declare war against Venezuela in the event of refusing to pay indemnity for the detention of two New York steamers in 1871. This is the greatest authority ever granted a President of the United States. What next?

While on one of his visits to our sanctum a few days ago, Mr. Emerson, was suddenly controlled, and falling into a complete trance state, was made to deliver a highly consoling and encouraging message to the editor and business manager of THE BETTER WAY—the spirit saying that he was often with us and took a great deal of interest in the management of the paper, and also sent greetings to his many friends in earth life. At the close he announced himself as Jonathan M. Roberts.

Last week there were thousands of Catholic pilgrims at Pittsburgh, Pa., from all parts of the country at Father Milberger's church, on Troy hill, Allegheny City. They were celebrating St. Anthony's day. Father Milberger has an international reputation for his cures. He is 60 years of age, and came here from Belgium 32 years ago. He studied medicine in his native land. All kinds of diseases are brought to his attention. One woman, whose name could not be learned, came from Cincinnati who has been unable to walk for 10 years. All the boarding-houses in the vicinity of Troy Hill are filled to overflowing. One boarding-house mistress had filled her own residence and hired an adjoining one to accommodate the strangers.

A West Virginia Judge has fined eight merchants \$100 each for selling essence of lemon. This judge holds that flavoring extracts, essences, spirits of camphor, or any article with alcohol as a basis or ingredient, though not sold or handled for drinking purposes, subjects the dealer to special tax. What next will be tried to hamper the people?

The Indianapolis Journal of late date states that two men were fined \$10.50 and \$13.25 respectively for taking photographs on Sunday. They were amateurs engaged in taking landscapes. Let us pray for a community who permits such outrages to be committed on its citizens; for they are in mental darkness, surely. This is a "free" country with Russian laws.

Mr. Moses Hull will be in Chicago, July 6th; at Holbart, Ind., July 11 to 13th; at North McGregor, Iowa, July 18 to 20th; and at South Haven, Mich., from August 10 to 18th.

The Society of Union Spiritualists will give their seventh annual picnic at Mount Lookout Park, Saturday, June 28, 1890, all day and evening. Tickets, 25 cents. Children under 12, free. Music and dancing under the direction of Mr. Clinton. A dinner from 2 to 3 p. m., consisting of roast meats, vegetables, desert, tea, coffee or milk, will be served for 25 cents. Sandwiches, cold meats, tea, coffee, sweet or butter milk, each 5 cents. Ice cream, 10 cents.—It is expected that street cars will run to Delta Station without charge, so that only one transfer will be necessary. Steam cars leave the Pan Handle depot for Delta Station at 11:15 a. m.; 1:15, 2:30, 3:50, 5 and 5:50 p. m. Distance, three miles; time fifteen minutes. The gatekeeper at the Park entrance, will present each holder of a ticket with an envelope calling for a gold or silver coin gift, or some other useful article. I. S. McCracken, J. B. Grooms, H. A. Starr, committee.

Character, not reputation, is what makes the true man.

In an article headed "What is Man?" in last issue the signature should have been "Lux." Also read Neshama for Vishnu, and Nucleolossi for Nucleoloni—although the author attributes these errors to his own carelessness in writing. We have often requested that technical terms and proper names be written plainly. Printers are not supposed to be posted in the former nor able to guess at the latter.

Mr. H. C. Barry, of Portland, Maine, writes that a camp meeting will be held by the Temple Heights Association at Temple Heights, Saturday Cove, Northport, Maine, this season, commencing August 10th and lasting two weeks. J. Frank Baxter, Dr. H. B. Storer, A. E. Tisdale, Mrs. Julietta Yeaw and Mrs. Kate Stiles are listed among the speakers and mediums so far.

M. V. R.—Spiritualism is a philosophy that cannot be understood in a day. You must have patience and simply study, study, study; and by studying your own nature you will arrive there quicker than by any other route.—Write when you feel impressed or "moved by the spirit" as it were, to do so.

J. M. P.—Yes, with pleasure.

D. C. C.—Your article is O. K. Will see the light in its regular turn.

W. F.—Must decline with thanks for the present, as we have all we can carry in that line.

A. B. S.—Thanks, we have one. Your article is not included, it being short. Will see the light soon.

Eat no Flesh at all.

It is best to accustom ourselves to eat no flesh at all, for the earth affords plenty enough of things not only fit for nourishment, but for enjoyment and delight. You ask me, "for what reason Pythagoras abstained from eating the flesh of brutes?" For my part, I am astonished to think, on the contrary, what appetite first induced man to taste of a dead carcass, or what motive could suggest the notion of nourishing himself with the flesh of animals which he saw, the moment before, breathing, bellowing, walking and looking around them. How could he bear to see an impotent and defenseless creature slaughtered, skinned and cut up for food? How could he endure the sight of convulsed limbs and muscles? How bear the smell arising from dissection? Whence happened it that he was not disgusted and struck with horror when he came to handle the bleeding flesh and clear away the clotted blood and humor from the wounds? We should, therefore, rather wonder at the conduct of those who first indulged themselves in this horrible repast, than at such as have humanely abstained from it. —Plutarch.

Ladies' Department.

Written for The Better Way.

Keep Glad Songs Intoning.
BY EMMA RHOOD TUTTLE.

If you bear a heavy heart, sing and try to cheer it,
Some sad fellow traveller will be glad to hear it;
Song is always pleasant than dolorous moaning,
Sing for those who lack good cheer, keep glad words intoning!

When the clouds hang heavily and our feet are weary,
When our eyes are blind in mists and the night is dreary,
Is it not a glad sound, hope and new strength bringing,
As we march to catch some voice hallooing slugging?

Sing about the Father's love, peaceful rest in heaven
When we pilgrims all reach home, no more tempt driven,
Then we need not sing to cheer those too heavy-hearted,
Life will be one triumphant song with the dear departed.

For your fellow traveller's sake sing then and be cheery,
Moans and groans from wretched hearts make the strong grow weary!
There's enough to sing about on heaven's blooming highlands,
Where white lilies wreath the rims of the Eternal Islands.

That Makes a Difference.

McCrackle—Is it right to speak of a man as "of the male persuasion?"

McCrackle—It is if the subject is unmarried.

McCrackle—What has that to do with it?
McCrackle—Why, if he is married his wife persuades him.—Judge.

MRS. PACKARD AND THE OZAR.

To the Editor of The Better Way.

I have been a patron for several years, and, of course, like the paper. Its fairness and impartiality are commendable traits in its conduct.

I know you detect long letters, so to the point. Here is a letter, to the Czar of Russia, an open one; the author is a lady 74 years old, whose history is one of the most remarkable of this century. Her talents are equal to the best the country has ever produced. She was incarcerated in the Illinois State insane asylum for three years by her orthodox Presbyterian minister husband. Her offense was disbelief in total depravity and infant damnation. She is the author of eight books. When she regained her liberty she hadn't a dollar, but by her genius made a fortune, cared for and educated six children, all of whom are honored citizens. Besides all that pertains to this, she earned and spent \$50,000 in the interest of the oppressed women of America. She has visited forty-three Legislatures (States and Territories), had laws passed in thirty-one States for the betterment or elevation of women, has a bill before Congress now to remove the common law disability attaching to woman on her marriage, making her at law the husband's equal. If the husband dies she to have the same property rights that he would have if she dies, as much right to the care of children as he, the same right to acquire property and transact her business, but no right sought to the use of the ballot; there is much more, but space forbids.

Will you please copy Mrs. Packard's letter, herewith enclosed, and as published in *The Evening Record*, as it may gratify many of your readers.

THE LETTER.

To the Czar of Russia.—Honorable Sir: Having read Mr. George Kennan's account of the treatment political prisoners in Russia are receiving, under your sanction, the impulse of womanhood impels me to do for them what I would wish to have done for myself were I in their condition, which is, to ask you, Sir, in the name of humanity, to extend to them that prompt relief which the civilization and Christianity of the nineteenth century demand for them.

Humanity is now one on earth, and Christ is establishing His kingdom in all nations of the earth, and His kingdom is to supplant all kingdoms not in harmony with His own, "wherein dwelleth righteousness." What is just, humane and beneficent will remain on a sure foundation; but what is cruel, tyrannous and malevolent will be destroyed, for "all power is given unto Him," and He is going on "conquering on earth as it now does to heaven."

His kingdom is to be established in each human heart, by establishing there the throne of an individual conscience, from whose decisions there can be no appeal.

Therefore, Czar, let your subjects be free to obey its mandates, and be protected in the exercise of this God established government "within themselves." You cannot shut out this divine illumination, which has come to stay in every human heart, and will be established in every human soul, for this is His kingdom, which is "to rule over all."

You, Czar, are like all the other accountable agents in this, His realm, to stand or fall in judgment, just where your record of your own deeds places you.

Honorable Czar, you are my brother, endowed with a God like nature, which dictates that womanhood do find in you her true, natural protector, her shield, her deliverer. She has a God-given right to be protected by man, as a counterpart to your obligation to be her protector, through this manly endowment. O Sir! Give it scope!

by extending to those suffering women in your prisons that justice and humanity this principle would inaugurate, just as you would wish to have it extended to your own dear mother or sister were they in their circumstances and conditions.

Most respectfully yours,

In behalf of suffering Womanhood in Russian prisons,
MRS. E. F. W. PACKARD,
3250 Prairie Ave.
Chicago, U. S. A., March 7, 1890.

QUESTIONS FOR CONSIDERATION.

Petitions are being sent to the Czar of Russia from the women of America, in defense of the imprisoned women in his realm, for the exercise of their rights of private judgment in political matters. This is laudable. This is right.

But why is it that while these protests are being extended in their behalf by American womanhood, the public sentiment of Chicago will allow the imprisonment of Mrs. Carrie Sawyer here in this city for simply exercising her rights of conscience and religious belief in her own house, in a quiet, orderly, lawful manner, with not a single public protest being heard against this trespass upon the flag of religious toleration in this model city of the whole civilized world?

When this fact is seen in its true light by this Czar, will he not say to these representative Americans: "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

MRS. E. F. W. PACKARD.

Chicago, May 17, 1890.

Crased By Baby's Death.

A strange and pathetic little procession was to be seen entering this place yesterday morning, writes a Livingston, Texas, correspondent. It consisted of a mud-splashed buggy containing a haggard, disheveled man and woman, with a little coffin at their feet, and Constable Smith leading the poor, tired horse, followed by a crowd of grave-faced men. The man and woman were Dr. William Ripperdam and his wife, from Shady Burn, a little place about eighteen miles east of here, and the coffin contained the body of their child. The history of their appearance here is one of the saddest possible. About fifteen months ago this child was born to the couple, who had reached middle age without children, and the baby became the idol of its parents' hearts. It was touching to witness their devotion to the little creature, which they attended constantly, and when about two weeks ago death robbed them of it the warmest sympathy was felt for them throughout the community.

Preparations for its burial were made, but on the morning appointed Dr. Ripperdam and his wife, together with the coffin containing the body, were found to have disappeared. Their house was left open, and only the doctor's buggy and horse were gone. As they had no relatives to interfere they were not sought for, and the general supposition was that they had taken the child elsewhere for burial. But news came in a few days that a buggy containing a man and a woman with a coffin was being driven aimlessly about the country. All who met them declared that one or the other of them prayed aloud all the time. Sometimes they were run across seated by a running stream partaking of a meal of crackers, potted meat, etc., with the horse cropping grass near by and the casket beside them. When accosted they answered that they feared the body would be taken from them, and that they hoped by prayer to prevail on the deity to restore it to life, quoting the miracle of the widow's son.

They were seen near here the day before yesterday, and were taken charge of by Constable Smith and a posse, who brought the buggy and its occupants with their melancholy treasure to town, where the remains of the child were buried. The poor father and mother were frantic, raving and praying all through the ceremony. They were given a room at the Mayberry House and locked in, it being hoped that as the baby was really buried they might resign themselves to their loss, but during the night the pair escaped by a window and were found in the cemetery, where they had nearly succeeded in exhuming the coffin. When taken away they became so violent that it was necessary to secure them. They have been adjudged insane, and will be sent to the state asylum to-morrow. The case has excited much sympathy throughout the county, as the doctor has quite a reputation for learning and skill in his profession, and his wife being noted for her benevolence and piety.

What a consolation Spiritualism would have been to them.

A Latin Play.

Amateur theatricals are getting to be quite a fad in Boston. There have been Greek plays, and French plays, and English plays, but the talking has all been done in English. It remained for the Latin school girls to introduce a novelty in this line. Not a word of English was spoken while the curtain was up. The acting was realistic, and, although a trifle amateurish at times, left no doubt in the minds of the spectators as to what was intended to be represented. To guard against any misunderstanding, and in order that people who might come from other cities would understand the plot, the story of each act was told in English before the rise of the curtain. The play is called "The Feast of Dido." The scene is laid in Queen Dido's court at Carthage. Aeneas is the guest of the Carthaginian queen, and at

her request he relates the story of his wanderings after the fall of Troy. The first and third act represents the scene in the banquet hall at the feast given by Dido in honor of her guest. The second act is a series of tableaux illustrating the story which Aeneas is relating. The task of arranging the play was done by the girls without assistance, it is claimed. Their ages are between fifteen and eighteen years. They committed to memory several hundred lines of Latin, studied the characters until they were thoroughly familiar with the roles they were to assume, arranged their own costumes and provided their own scenery, and all this without interfering with their regular school duties.

Tea Making.

In preparing tea the water to be used should never be poured directly from the kitchen kettle into the urn. It should be cold, fresh water, brought absolutely to the boiling point. The tea used will, of course, differ according to taste, but none is better for the purpose than the best English breakfast. The leaves must be placed in the pot in the proportion of a heaping teaspoonful to each person. Upon these leaves pour a small quantity of boiling water; never use all of the latter needed at once, as a sudden rush will certainly "drown" the tea. Now pull the cozy over the teapot and allow the contents to draw a few moments, when you will have the best infusion possible; repeat this process as many times as needed; after using the first potful and filling once more with boiling water, the tea loses its strength and flavor. Boiled tea is hurtful, and breakfast tea should never be steeped upon the stove. It will not often be necessary to strain where these directions are followed, but the sudden addition of water floats the leaves, which do not again settle.—Journal of Health.

"Love Ye One Another."

BY ALICE OARY.

"Do not look for wrong and evil,
You will find them if you do;
As you measure for your neighbor,
He will measure back to you."

Look for goodness, look for gladness,
You will meet them all the while.
If you bring a smiling visage
To the glass, you meet a smile."

Who They Are.

Appended is a list of the married and stage names of some prominent actresses:

Amy Lee is Amy Watkins.
Lillian Lewis is Kate Lewis.
Marie Prescott is Mrs. Perzel.
May Fortesque is May Finney.
Evelyn Witten is Mrs. Doremus.
Laura Joyce is Mrs. D'gby Bell.
Henrietta Beebe is Mrs. Lawton.
Marie Jansen is Mrs. James Key.
Lily West is Mrs. Harry Brown.
Agnes Elliott is Mrs. John Keller.
Agnes Ethel is Mrs. Frank Tracy.
Edith Elster is Mrs. Frank Weston.
Albina de Mer is Mrs. M. B. Curtis.
Ada Gray is Mrs. Charles Watkins.
Ida Mullen is Mrs. Benjamin Luthill.
Annie Pixley is Mrs. Robert Fulford.
Maud Granger is Mrs. Alfred Follin.
Dora Wiley is Mrs. Richard Golden.
Lizzie Harold is Mrs. W. S. Comley.
Louise Thorndyke is Mrs. Boucault.
Marion Elmore is Mrs. Frank Losee.
Caroline Hill is Mrs. Herbert Keley.
Cora Tanner is Mrs. William E. Sinn.
Madeline Lucette is Mrs. J. H. Ryley.
Agnes Booth is Mrs. John B. Shoeffel.
Pauline Hall is Frederica Schmidgall.
Anna Boyle is Mrs. John W. Summers.
Lottie Church is Mrs. John M. Stevens.
Ethel Brandon is Mrs. L. R. Stockwell.
Lizzie Hudson is Mrs. Edmund Collier.
Marie Wainwright is Mrs. Louis James.
Kate Claxton is Mrs. Clifton J. Edgerly.
Florence Gerard is Mrs. Henry E. Abbey.

Minnie Conway is Mrs. Osmond Tearle.
Lizzie May Ulmer is Mrs. Geo. Ulmer.
Fay Templeton is Mrs. Howell Osborne.
Pauline Markham is Mrs. Randolph Murray.
Margaret Mather is Mrs. Julius Haberkorn.

Georgie Drew is Mrs. Maurice Barrymore.
Isabelle Coe is Mrs. Frank McKee.—Chicago Herald.

Evolution of the Foot.

"Girls between the ages of sixteen and eighteen," said a fashionable shoemaker, "have often enormous feet and the flesh is fat and inflamed, but at twenty-two years these enlargements entirely subside, the muscles and tendons and all the flesh parts of the foot become firmer, the shape of the foot has decreased, and in every way a difference is seen. Shoemakers have much difficulty with young ladies at this age, as they take as large a shoe as an adult woman. When they get older and their feet settle, and new shoes are made on the old last, they complain of their being too large. Explanations have to be made when shoes for the girl of fifteen are charged for at the same price as her mother's. It has to be demonstrated that as much material and workmanship is put into one as the other. Among men from thirty to thirty-two years of age the feet lengthen in a very perceptible manner. At this age three-fourths of the customers complain that the recently-made pair of shoes were shorter than the last. Feet sometimes lengthen nearly half an inch."—Chicago Journal.

I think it must somewhere be written that the virtues of mothers shall occasionally be visited on their children as well as the sins of fathers.—Worcester Times.

MEETINGS.

Cincinnati, Ohio.

The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of Fifth and Walnut streets, at 7:30 p. m. Admission free. Strangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week at 8:15. All are cordially invited.

The Lyceum for children and adults meets at G. A. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 9:45 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at 7:30 p. m. at the American Health College, Fairmount, Free to all.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street—Sessions are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Shollhamer, Chairman.

Boston Spiritual Temple Society, Berkeley Hall, Lectures by able speakers Sundays at 10:45 a. m. and 7:45 p. m. Richard Holmes, President; G. A. McGillis, Treasurer; G. L. Rockwood, Corresponding and Recording Secretary.

PIETIST SPIRITUAL TEMPLE, corner Newbury and Kester streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10:45 a. m.; afternoon services at 2:45, and Wednesday evening social at 8:30.

1021 WASHINGTON STREET—The First Spiritualist Ladies Aid Society—Business meeting Friday at 4 p. m. Tea served at 6 p. m. Public meeting at 7:30 p. m. Spirit after school last Friday afternoon in each month. Mrs. A. Barrow, Pres.; Mrs. F. B. Woodbury, Secretary, 21 Bromley Park, Boston Highlands.

Meetings at Twilight Hall, 790 Washington street corner of Hollis, Eben Cobb, Conductor.

The Ladies Industrial Union hold their meetings each Wednesday afternoon at Twilight Hall, 790 Washington st., corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock. All are welcome.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2:45 and 7:45 p. m.; also Wednesday at 8 p. m. Able speakers and test mediums. Excellent music. Dr. E. H. Matthews, Chairman.

America Hall, 724 Washington street—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:45 in the office of Evans House, 175 Tremont street. Eliza J. Bennett.

Chelsea—Spiritualist meetings are held in Piggott Hall, Old Fellows Building, each Sunday evening, at 7:45 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:45 and 7:45 p. m. All mediums invited. G. F. Sligh, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 8 o'clock at 125 Elm street. M. H. Bennett.

Cambridgeport—Meetings are held every Sunday evening at 8 o'clock in the hall, 548 Main street. H. D. Simons, Secretary.

Columbus, O.

First Spiritualist Ladies Aid Society hold their meetings at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, President, 247 S. 3d st.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third of each month at 8 p. m.

All Spiritualists are cordially invited to become connected with the Alliance—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

The Alliance defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

J. F. Clark, Cor. Secretary, 59 Liberty St., N. Y. Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2:45 and 7:45 p. m.

A General Conference will be held every Wednesday evening at 8 o'clock at 230 West 35th street, at the residence of Mrs. M. O. Morrell.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 35th street, at the residence of Mrs. M. O. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 30th street. J. F. Salpeter, President, 410 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 810 Spring Garden st. Lyceum, 2-12 p. m. J. Wood, Pres.

The Second Association of Spiritualists of Philadelphia hold spiritual and mediums' meetings every Sunday at 9 a. m. at their church, on Thompson Street, between Front Street and Frankford Road. Seats free. Public invited. T. J. Ambrose, President; L. T. Abbott, Secretary.

Spiritual Circle Hall, 125 Columbia Avenue.—Services every Sunday afternoon at 2:30 and evening at 7:30. No collection.

Keystone Spiritual Conference meets every Sunday at 2-12 p. m., at their hall S. E. corner 10 and Spring Garden sts. Wm. Rowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7:12 o'clock at N. E. corner 3rd and Girard Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 A. M., in G. A. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.

TRUTH SEEKER.

The Leading Journal of FREETHOUGHT AND REFORM.

LARGEST, CHEAPEST, BEST.

The Enemy of Superstition:

The Friend of Humanity

E. M. McDONALD, EDITOR.

C. P. SOMERBY, BUSINESS MANAGER.

Weekly. Illustrated. Folio; Sixteen Pages. Yearly, \$3.00; Four Months, \$1.00. Sample Copies, Circulars and Club Terms, Free. THE TRUTHSEEKER CO., No. 24 Lafayette Place, New York. Publishers of Freethought and Reform Works.

Weekly Discourse

Containing the Spiritual Sermons by the Guide of

MRS. CORA L. V. BLOEMOND,

No. 13.—The Baptism of the Spirit.

Price 5 cents each. Single copies of any number of Volumes I. and II. will also be supplied at 5 cents each. Also *The Weekly Discourse*, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Ruled. Volume I., \$3.00; Volume II., \$3.00. For sale by THE BETTER WAY.

STARTLING FACTS

—OF—

MODERN SPIRITUALISM,

DR. N. B. WOLFE.

Fine English Cloth, gold back & sides - \$2.25

FOR SALE AT THIS OFFICE

DR. RHODES' FAMILY MEDICINES

PURELY VEGETABLE

MEDICAL CONFECTIONS.

ALL SUGAR-COATED.

A Universal Blessing. Suited to Old or Young People.

A perfect Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all biliousness and blood poisons from Malaria, etc. And cures Headache, Backache, Stomachache, Diarrhoea, Dysentery, pains in the limbs, Lameeness, Numbness, Kidney and Bladder and all other urinary ailments, etc. Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.

PRICES: Trial box 25 cents; by mail 30 cts.; second size, 50 cents; by mail, 55 cents; 12 boxes, second size, \$6; large boxes, \$1; 6 large boxes, \$5.

For Sale by THE WAY PUBLISHING CO.

"Echoes From An Angel's Lyre."

New and Beautiful Songs, with Music and Chorus, in Book Form, by the

Well-known Composer,

C. P. LONGLEY.

The book is now on sale at this office, and besides being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable gift for friends. Price \$1.00, postage 12 cts.

THE WAY PUBLISHING CO.

S. W. Cor. Plum and McFarland Sts.

FREE

DO YOUR OWN ELECTRIC LIGHTING

IF 25 LIGHTS OR LESS WILL DO IT

HOW? SEND STAMP FOR CIRCULAR

BELL IN YOUR HOUSE OR SHOP

CAN DO IT YOURSELF WITH OUR \$2.00 OFFER

C. E. JONES & BRO. CINCINNATI, O.

ALWAYS

DRINK WITH ICE WATER

LEMONADES, SHERBETS,

AND ALL COLD DRINKS.

It will correct the damaging influence of Ice on the Stomach.

For Man Health Preserving, for Children Invigorating, and Refreshing for All.

Best Summer Beverage in Existence. Warmed Strictly Pure and Sanitary.

Beneficial for Diarrhoea, Cholera Morbus, Dysentery, and all Disorders of the Bowels.

NASHVILLE, TENN., JUNE 27.

MRS. LOVELL BROWN.

Dear Sirs—I have tried the

Warranted Blackberry Juice

you so kindly sent me. It is

the ne plus ultra of summer

drinks. It is free from alcohol,

alters the taste, tones the

digestive organs, has a fine

pleasant flavor, and is just

what is needed for diarrhoeal

troubles in the heated term.

A TABLESPOONFUL IN

GLASS OF ICE WATER

OUTSTRETCHES A NETTAR.

Respectfully,

T. A. ATCHISON, M. D.

For sale by Druggists, Liquor

Dealers and Grocers.

FENCES FOR

FARMERS

SOMETHING NEW.

Any one can make it at home and

sell it for \$25 per day. Full particulars

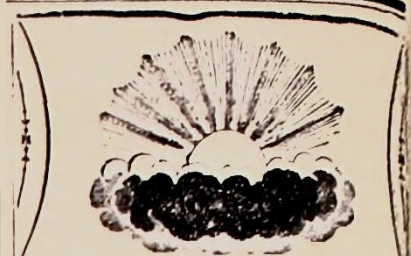
free. Send for free book of testimonials.

STANDARD MFG. CO. Cincinnati

FREE **FREE**

Send for free book of testimonials.

STANDARD MFG. CO. Cincinnati

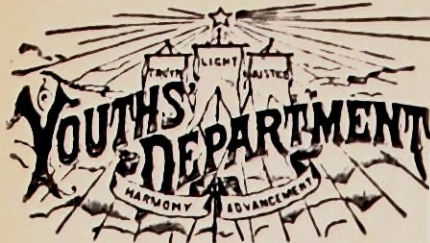


VITAPATHY

THE NEW SYSTEM OF PRACTICE.

Is the Rising Sun of this progressive age

and, like the sun, shines for all people



The Aurora Borealis.

The Aurora Borealis is perhaps the most beautiful of all the various atmospheric phenomena. It is witnessed in all its grandeur in the Arctic regions—

"Where for relentless months continued Night Holds on the glittering waste her starry reign."

The name of "Northern Lights," by which it is often designated, is hardly correct, as the same displays are witnessed in the Antarctic regions. In Scotland, the Shetland Isles, and North America, fine auroras are witnessed; but more extensive exhibitions are seen in Lapland, the shores of Hudson Bay, and the polar islands. In central and southern Europe many persons pass their lives without ever witnessing one of these beautiful spectacles of nature.

The auroras are the results of atmospheric electricity. According to the researches of M. Becquerel, it is probable that the upper strata of the atmosphere are almost always charged with positive electricity, while the warmer strata resting on the surface of the land and sea contain the opposite kind of electricity. The aurora is a gentle and gradual recombination of the negative fluid of the earth with the positive fluid of the atmosphere, taking place at aerial heights.

In tropical regions violent thunderstorms, accompanied by abundant rain, tend to restore the equilibrium; but away from the tropical zone the silent action of the aurora causes the two electricities to meet and become neutralized. The disengagement of electricity in a vast sheet is only visible at night, and assumes every imaginable kind of shape, according to the way it takes place, and to the perspective caused by the distance of the observer.

On Feb. 13th, 1835, an aurora appeared in great beauty at London, Belfast, Paris, and other places in Europe; and on the same evening was noticed also at New Haven, Conn., illuminating a portion of the heavens toward the northeast with a beautiful rose-red light. In Europe, as at New Haven, the magnetic needle was observed to be sensibly deflected and agitated during the continuance of the phenomenon.

In the evening, about six o'clock, while the sky was yet thick with the falling snow, all things suddenly appeared as if dyed in blood. The entire atmosphere, the surface of the earth, the trees, the tops of the houses, and in short the whole face of nature were tinged with the same scarlet hue. The alarm of fire was given, and the vigilant firemen were seen parading the streets in their ghostly uniform, which, assuming the general tint, seemed in excellent keeping with the phenomenon.

Such was the appearance exhibited over a large portion of America, where the clouds were not so dense as to obscure the auroral display. The false alarm of fire was not confined to New Haven; and superstitious fears of some impending awful conflagration generally prevailed among the ignorant throughout the country. It is remarkable of this grand exhibition, that it was observed over the whole eastern portion of the U. S., as far south as Colloiden (Ga.), and also in Cincinnati and St. Louis. At the north, as observed particularly in New York, the exhibition ceased after having been seen for an hour; again appeared at half-past seven, and lasted for more than half an hour; and returned a little before nine in innumerable bright arches, shooting up from the northern horizon, of the most brilliant scarlet above, and below intensely white.

They soon appeared also at the south, and extending upward to the zenith, the whole firmament above presented the appearance of a canopy of moving, brilliantly colored light, resting around the horizon upon an obscure bank—all the more dark and mysterious for the vivid display above. At half past ten all this had disappeared; but at half past one there was another return of the phenomena, lasting more than an hour. At Staten Island, in New York harbor, the spectacle is described as the most magnificent ever beheld. The illumination was so great that objects outside of Sandy Hook were seen as clearly as at midday, and the city of New York appeared to be only a mile or two distant.

Auroras occur most frequently at the equinoxes at the commencement and end of the winter season. By M. Boue who has made observations of auroras up to 1857, only seven auroras are enumerated for the month of June, while no less than 458 have been recorded for March, and 498 in October.—W. N. L.

"And is your son doing well at college, Mrs. Hankinson?"
"Very. He well that the faculty told him he needn't return during the sophomore year at all."—Museum's Weekly.

Ignis Fatuus.

The phenomena or meteor known as the ignis fatuus is a flickering light, seen at night over the surface of marshy grounds or graveyards, which has puzzled philosophers from the time of Aristotle. Sometimes this light moves quietly along, resembling that of a lantern carried in the hand; and again it appears, not alone, but two or three together dancing merrily up and down. In the night mist it seems like the light from some neighboring house; and many a traveler has been enticed by its false promise, and led into dangerous bogs, from which he found no escape till the appearance of the morning light. It is not strange that a character of mystery should have attached to this luminous appearance, and that the ignorant should have ascribed its occurrence to some evil spirit. They call it Will-o'-the-wisp, and Jack-with-a-lantern; and this imaginary person is often alluded to by the old English poets. Thus Parnell in his fairy tale:

"Then Will, who bears the wispie fire To trail the awnings along the mire."

In Scotland ignis fatui are called elf-candles, and these are supposed to portend the death of some inmate of the house near which they make their fatal appearance.

It is commonly believed that the light retires before one who pursues it; and this notion is confirmed by the statements of some observers, and disproved by those of others.

Some very remarkable ignis fatui were observed in the valley of the Fulda by Herr List in Oct., 1859. A heavy white fog covered the country, and damp mouldy vapors filled the air. The moon was shining through the mist, when Herr List saw, scarcely two paces before him, a small flame on the roadside. On his advancing towards it it disappeared; but soon after he saw a new light, followed by several others. All these flames remained fixed on the same spot. To keep them alive he was, however, obliged to approach very carefully, and to avoid causing a draught. They were about the size of a hen's egg, and gleamed, without changing their place, upon and between the blades of grass. They had mostly a greenish-white light. On touching them he found they emitted no heat. Some of them made their appearance with a crackling sound, such as that which takes place when phosphuretted hydrogen gas explodes spontaneously in the air. The atmosphere was perfectly quiet. Each flame lasted seldom longer than a minute or two.

The ignis fatuus has been observed on battle fields. There it may have arisen from the sulphuretted hydrogen emitted by the decomposing animal matter, which always spontaneously inflames when it comes into contact with the atmosphere. The flickering light of the marsh may also proceed from the same gas, formed by the decomposition of vegetable matter in the stagnant water, ignited by a discharge of electricity or other causes. But, although the production of inflammable gases is one of the processes in constant action in nature, these do not apparently account for the various exhibitions of ignis fatui which have been witnessed, varying, as they do, so much in character that they cannot all be referred to one and the same cause. Electricity and phosphorescence can both cause luminous appearances; but the ignis fatuus has never been artificially produced.

The phenomenon cannot be said to be of frequent occurrence. In the summer months, however, it has been observed in the marshy grounds of Italy, in the north of Germany, the northwest of England, the Lowlands of Scotland, and several parts of the United States.—W. N. L.

Guardian Spirits.

Truth is horrified. Archdeacon Eberingham told to "an astonished congregation" at Gloucester cathedral recently the following natural story:

A clergyman, who lived in the North of England, stated that he was called up late at night to go and visit a sick woman, and in crossing a lonely moor by himself he was suddenly seized as if paralyzed. He prayed to God, and his strength and nerves returned, upon which he proceeded with his journey and saw the sick woman, and then returned home. About two years afterward he was sent for to see a man on his dying bed. On going, the man told him he had a confession to make, and asked him if he remembered going across the moor late at night to visit a sick woman. The clergyman replied that he did. The dying man then continued, "Sir, I had a grudge against you, and I lay in wait that night on the moor to murder you, but I was prevented from doing so because I saw someone walking by your side."

Whereupon Truth wants to know whether the Society for Psychical Research has a branch at Gloucester, evidently believing that such a society may be trusted to suppress any such stuff. The Society for Psychical Research may be congratulated on Truth's estimate of its final cause.—Light.

In a restaurant. Customer—"Walter, just look at this spoon; it's dirty. Somebody's been drinking chocolate with it, and it isn't washed."
Walter (with emphasis)—"That, is not chocolate; it's verdigris."—Judge.

A Good Manifestation.

To the Editor of The Better Way.

If I may be so privileged I should like to state a very recent occurrence and ask an explanation of the facts according to natural law or spiritual manifestation, or by the powers that be.

Last week my husband called at the house of a neighbor whom we will call Mr. H. It was about 5 p. m. when they separated, Mr. H. going into his house and my husband coming home; but, being detained on the way, did not get home until 8.10 p. m. As I was preparing his supper, I stepped into the pantry where the light did not shine, and a voice which both myself and husband recognized as Mr. H., called at the dining room window only a few feet away, saying, "M—, come out here!" M. being further away in the sitting room, I repeated the call, "M., come out here!" But on his going out it was found that no one was near.

The next morning a brother-in-law of Mr. H. called and told us that Mr. H. had suddenly died between 5 and 6 o'clock the evening before. There is no doubt in our minds as to the reality of the spirit voice; but according to explanations which I have seen, such occurrences should generally occur at the moment of dissolution, or when in the death struggle the mind reaches out toward some dear absent one. Now it is very plain to us that under the circumstances M. would have been the very one on whom H. would have called, but it was over two hours after death. Is it possible the spirit was unconsciously for that period and unaware of the change, or was it the condition of darkness on my entering the pantry which made it easier to come there? We are only mediums, not developed mediums, and do not invite communication with the spirits at present and for good reasons. Should you think best to give this an answer you will oblige.

[The head we put on this article may be regarded as all the answer necessary for explanation, only we might add that the spirit was, if not exactly in darkness, not yet conscious of the fact that he was a spirit, but still believed himself a mortal, or one dreaming. Otherwise it is a spiritual manifestation of common occurrence now-a-days.]

Written for The Better Way.

The New Year Prayer.

LILLIAN ABBOTT.

There's New Year in the Heaven As well as on earth. The angels are singing At the New Year's birth.

Their song is a prayer, For sweet harmony's sake, In behalf of all children Who suffer and wait.

They ask that the New Year Speak gently to those Whose hearts beat with tears, And whose thoughts are but woes.

That the New Year may breathe, To each soul in the spheres, Sweet songs of pure love, That peace may be theirs.

Hail the angels are singing; Each note is a prayer. Stop—listen—you'll hear them, They are not from afar.

Hear the strains floating round us, Seeking rest in the soul; Let our hearts beat as one As closer they roll.

Phenomena Extraordinary.

In the spiritual journal, Lux, at Rome, are related facts which have taken place, through the mediumship of Madame Eusepia Paladino, in presence of scientific notables, Doctor Ciaia, Professors Tassi, Perigui, de Ceulus, Capuani; le signor Verdinois, a man of letters, well known; Professor Don Manuel Otero Acevedo, a skeptic, who came from Madrid purposely to observe this extraordinary phenomenon. Immediately after going into trance the medium spoke the purest Italian, although she did not know anything else but Neapolitan patois. The controlling spirit announced himself as being John King. This spirit asked the scientific men to take hold of the medium's hands, which they did immediately, but the medium at once disengaged herself from their grasp, raised herself up as a feather in the air, and floating over them in the apartment in full daylight. The floating body of Madame Eusepia stopped exactly over a small table, which she did not touch with her feet. Finally the young woman took a horizontal position, lowering herself gradually, apparently to put her head on the small table, but before this was done a pillow, which was on a bed in a neighboring room, came floating on the stand, and the medium's head laid upon it with the body floating horizontally in the air. In this position she remained about five minutes. Professor Don Manuel obtained, on his demand, the impression of three human fingers on soft wax in a glass vase previously hermetically sealed up in presence of all. After these facts Don Manuel fled Naples to return to Spain, confessing that he was conquered by the reality of the phenomena, but still refusing to attribute them to anything more than what belongs to earth. Have we not reason to say that such a man is convinced against his will and still retains his first opinion. When will the men of science consent to freely study the spiritual law instead of always confining themselves to matter and denying the existence of spirit? During the seance in question a watch and chain were also elevated, and when the room was made dark one saw a blue flame going out from Madame Eusepia's body, and some rays of it lighted up the hands of the watch, so the time could be read.—Translated for THE BETTER WAY from the French by L. Lumiere by C. G. Helleberg.

Plan's Remedy for Catarrh in the Head, Throat, Lungs, and Bladder.

Sold by druggists or sent by mail, for \$1.00. E. T. HAZELINE, Warren, Pa.

CATARRH

Sold by druggists or sent by mail, for \$1.00. E. T. HAZELINE, Warren, Pa.

SUMMERLAND.

—THE NEW—

Spiritualist Colony

—OF THE—

PACIFIC COAST.

LOCATED IN THE

MOST DELIGHTFUL COUNTRY

—AND—

CLIMATE ON THE GLOBE.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Orange Empire, owned by H. L. Williams, and is located on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here spiritualists can establish permanent homes, and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development.

A railroad station, post office and express office are now established here: a public school is opened and the free public library is completed.

Tracts of land adjoining Summerland, containing from 50 to 100 acres each, to the growth of all temperate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and pines—with strawberries and garden products all the year—can be bought or leased at a low price, and on easy terms.

A map of Summerland and the subdivisions of the land, with a pamphlet giving all particulars will be mailed to any address. Summerland faces the north and ocean, gently sloping to the latter, where an fine bathing beach and a fine road are found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north extend the Santa Inez mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The site is of the very best.

The size of single lots is 25x50 feet, or 25x120 feet for a double lot, the latter fronting on a due wide avenue, with a narrow street in the rear. Price of single lot \$25—\$50 of which is donated to the Colony. By buying four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers and securing a front and rear entrance.

Pure spring water is now conveyed to the entire tract from an unfailing source. The object of the Colony is to advance the cause of Spiritualism and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the same owners.

The government of the Colony will be by its inhabitants, the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves with the privilege of exchanging for others, without cost (other than recording fee), if they prefer them when they visit the ground.

REFERENCE:

Commercial Bank of Santa Barbara, Cal.,

Send for plat of the town and for further information to

ALBERT MORTON, Agent,

210 Stockton Street, San Francisco, Cal.,

H. L. WILLIAMS, Proprietor,

Summerland, Santa Barbara Co., California.

SPIRITUAL PUBLICATIONS.

THE CARRIER DOVE.

An Illustrated Monthly Journal, devoted to Spiritualism and Reform.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, Editor and Manager.

MRS. J. SCHLESINGER, Publishers.

TERMS—\$2.50 per year. Single Copies, 25c.

Address, THE CARRIER DOVE,

841 Market Street, San Francisco, Cal.

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 48, Flood Building, San Francisco, Cal.

A journal of reform, devoted to the elevation of humanity in thought and a search for the evidences of life beyond.

J. J. OWEN, Editor and Manager.

MRS. MATTIE P. OWEN, Assistant Manager.

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal note or check, payable to order by express, address GOLDEN GATE, Room 48, Flood Building, San Francisco, California.

BANNER OF LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

PHILOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

Specimen Copies Sent Free.

Per Year \$3.00

COLBY & RICH, Publishers.

No. 9 Bowditch St. - Boston, Mass.

Christian Science Thought.

(Formerly MODERN THOUGHT.)

CHARLES FILLMORE and MYRTLE FILLMORE,

Editors & Publishers. Published Monthly.

Deardorf Bldg., Room 32, 11th & Main,

Kansas City, Mo.

\$1.00 Per Year. Sample Copies Free.

Christian Science, Metaphysical, Theosophical, Spiritual, and all kinds of reform literature for sale.

THE ESOTERIC.

Faithfulness to the duties of to-day creates a sure foundation upon which will rest the peace and contentment of to-morrow.

This magazine seeks to present to men that which will cause them to stop and think. We aim to teach the Truth, a doctrine of creed or precedent, and hereby disavow allegiance to form or dogma that tends to guide the Truth-seeker through the maze of error.

The Esoteric teaches a sure and practical method of occult attainment. A mastery of the truths contained within its covers, is a higher attainment than any other, and higher than that at present known, and opens the door to Theosophy, Christian Science, and the higher phases of the Spiritual Philosophy.

Issued monthly; 48 pages. Price per year \$1.00. Send for a free sample copy. Esoteric Publishing Co., 179 South Main Ave., Boston, Mass.

NEW BOOK—In the Hands of the Printer.

Psychopathy;

—Or—

SPIRIT HEALING.

A Series of Lessons

On the Relations of the Spirit to its Own

Organism, and the Inter-Relation of

Human Beings with Reference to

HEALTH, DISEASE & HEALING.

Accompanied by

PLATES ILLUSTRATING LESSONS.

By the Spirit of

DR. BENJAMIN RUSH

Through the Mediumship of

Mrs. Cora L.V. Richmond.

PRICE, \$1.50.

Published by William Richmond, Rogers

Park, Ill.

THE PSYCHOGRAPH

—OR—

DIAL PLANCHETTE

Of Especial Use in the Home Circle.

This instrument has now been thoroughly tested by numerous inventors, and has proved more satisfactory than the planchette, both in regard to certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive satisfactory communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave stones are now grown to the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Northampton (Mass.) "Advance," says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Price \$1, postage free, with full directions.

Address HUDSON TUTTLE,

Berlin Heights, Ohio.

Just One Word of Information

TO THE BUYERS OF FINE STOCK.

All Parties coming to Kentucky to purchase will save time and expense by taking

KENTUCKY CENTRAL R.R.

—AS IT IS—

THE ONLY LINE

By which Passengers can reach finest farms

—IN THE—

BLUE GRASS REGION

3 FAST EXPRESS TRAINS

Most Elegantly Equipped.

Pullman Day Coaches on Day Trains.

Reclining Chair Cars (free of extra charge) on Night Trains.

NO TRANSFER—SOLID TRAINS

Comfort and Convenience Unequaled.

The only Line landing passengers in the city of Lexington. Depot adjoins the Phoenix hotel. Ask for and insist on your tickets reading via Cincinnati and the BLUE GRASS ROUTE.

H. E. HUNTINGTON, S. F. B. MORSE,

General Manager. Gen. Pass. Agent.

GENERAL OFFICES, CINCINNATI, OHIO.

CINCINNATI, HAMILTON & DAYTON R.R.

THE FINEST ON EARTH.

THE ONLY

Pullman Perfected Safety

VESTIBULE TRAIN SERVICE.

With Dining Car.

BETWEEN

Cincinnati, Indianapolis, Chicago

THE FAVORITE LINE

From CINCINNATI TO ST. LOUIS

Keokuk, Springfield and Peoria.

THE ONLY DIRECT LINE

BETWEEN

Cincinnati, Dayton, Findlay,

Lima, Toledo, Detroit,

THE LAKE REGIONS & CANADA.

Pullman Sleepers on Night Trains

Reclining Chair Cars

On day trains between Cincinnati

And Points Enumerated Above.

Tickets on Sale at all Coupon Ticket Offices

in United States, Canada or Mexico.

For further information apply to

J. H. Hyland, Gen. Agt., Toledo, O.

J. H. McCord, Gen. Agt., Indianapolis, Ind.

H. J. Bush, Gen. Agt., Detroit, Mich.

Hansb. Dia. Pass. Agt., Toledo, O.

W. H. Whitteless, Gen. Pass. Agt., Dayton, O.

W. A. Wiggins, So. P. Agt., Chattanooga, Tenn.

G. H. Mason, City Pass. Agt., Cincinnati, O.

J. P. Strong, Trav. Pass. Agt., Cincinnati, O.

M. D. WOODFORD,

GULLETT & CO. AMITE CITY, LA